A REMEDY FOR THE WARRES:

Nath: OR, Griffin.

Certaine Deplorable Expressions, of the great *Miseries*, and wofull *Effects*, which the Horrid, Bloody, Cruell, Domestick, and Intestine *Warres*, have lately produced (amongst us) in this our Kingdome of *England*.

Together, with *Spiritual Salves* for the *Cure* thereof.

By JOHN TARLTON, Preacher of GODS *Word*, and *Minister* of *Ileminster*, in the County of *Somerset*.

Ἄνδρες, πατέρες καὶ ἀδελφοὶ, ἐμβλέψατε εἰς ἀρχαίας γυναῖκας, καὶ ἴδετε; τίς ἐνέμεινε τῷ φόβῳ Θεοῦ, καὶ ἐγκαταλειφθη; ἢ τίς ἐπεκαλέσατο αὐτόν, καὶ ὑπερείδεν αὐτόν.

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TO

The Right Honourable,

RALPH,

Lord *HOPTON*,

Baron of STRATTON:

Grace, and Peace, from the Father, Prince, and Spirit of Peace. Amen.

Right Honourable,

THe infallible mouth of the *Arch-Doctor* of all truth hath told us, that *every Scribe which is taught unto the kingdome of heaven, is like unto a housholder, which bringeth forth out of his Treasure things both new and old.* Mat. 13. 52.

Anſwerable hereunto, there hath beene in former ages of the *Church* and are alſo now in theſe latter times, many able and *Orthodox Divines*, whoſe hearty deſire for the good of others, have ſtirred them up to write for the advancement of *true Religion*, and the benefit of the *Church* of *Chriſt*, that through *Gods* bleſſing upon their writings, they might win many ſoules unto *God* : whereby being dead themſelves, they might ſtill ſpeake to thoſe that are alive; that ſo their holy DOCTRINE might be tranſmitted, and propagated unto poſterity after them.

Of which number my ſelfe being one, (although the meaneſt of all the reſt) labouring in the ſame *Vineyard*, have thought it neceſſary to gather one handfull of *Grapes*, and carry them to the *Preſſe*, thereby to increaſe the water of *life*, wherewith to refreſh the *Church* of *Chriſt* when ſhe is either ſick, or ſorrowfull.

The which as the poor widdowes *Mite* will adde ſomewhat to the *Chur-*

ches treasury; according to that *Talent* which the *Lord* hath lent me.

And in this Age, there was never greater cause for *Spirituall Physitians*, to provide restoring comfortable *Cordiall*, for sick, cast downe, and dejected *soules*, then in these present deplorable and calamitous dayes.

Naturall experiment tacitly tels us, that the sad expression of woefull calamity, can never be welcome to a truly Christian, and sympathizing heart.

This *Ioab* the *Generall* of *King Davids* hoast knew right well, and therefore he would not suffer *Ahimaaz* whom he loved, to carry tydings to *King David* of *Absaloms* death. 2 *Sam.* 18. 20.

The *Sword* of the late, domestick, unnaturall, and intestine *Wars*, hath eaten up many thousands of our *English Nation*, yea, hath swiftly snatched them away, even as the *Oxe* licketh up the grasse: so great have *Rubens divisions* beene in our *Land*.

My self also having borne *a great*

share thereof, almost as bitter as *death* it self: For divers of us of the *Tribe* of *Levi*, were imprisoned in one roome in the *Metropolis* of this Kingdome, in which Prison they all ended their dayes: And about one month after all their *deaths*, my selfe onely (and that by way of exchange) escaped *alive*; like one of *Jobs* messengers, to declare somewhat VIVA VOCE, concerning those that are in their graves.

And as an Aggravation to my Affliction, I have beene a long time (and still remaine) under *Sequestration*, being deprived both of *Living* and *Goods*, whereby my selfe and family are (at this present) destitute of the means of subsistence.

So that, the *premises* maturely and seriously considered, I thought it therefore my duty both unto *God* my heavenly Father, and also to the *Church* of *England* my Spirituall Mother, in this her present and sad condition, to expresse to the world her wofull calamity,

ty, together with a *Remedy* for the ſame.

For which cauſe I doe here humbly preſent unto your *Honours* this enſuing Treatiſe, the which may not unfitly be termed A REMEDY FOR THE WARS. Which through *Gods* bleſſing upon the holy Endeavours, and Religious Practiſes, of thoſe perſons unto whom it ſhall come, there may be a preſent ſurceaſing of theſe bloudy, unnaturall, and inteſtine *Engliſh Wars*, and both *Church* and *Common-wealth*, even ſpeedily and happily enjoy their priſtine condition.

Many thouſands of us *Engliſh Natives* (ſince theſe troubles aroſe amongſt us) have deeply ſuffered, and ſtill doe, by a ſtupendious kind of diſperſion in *Opinion* and *Practice*; And yet how few there are who in lowlineſſe of *Spirit*, and humbleneſſe of *heart* truly repenting them of all their wickedneſs, ſmite their breaſts, ſaying, *What have I done?* Jer. 8. 6.

And yet I hope the deep apprehen-

sion of these present Distractions amongst us, doth exercise, and that not unworthily, the heads of many that are of great Wisdome and Policy, to thinke how this distracted *Church* and *Common-wealth* may againe be re-united.

If ever we would have a wel-grounded, firme, and permanent *Peace* in this our *Kingdome*, then must we sincerely performe these three particular *Duties*.

1. Aversion from *Sin*.
2. Conversion to *God*.
3. Humble, hearty and constant *Prayer* unto *God*, to inable us by the power of his grace and blessed Spirit, for the speedy and constant performance of both.

At the request and importunity of some who are more able (both in gifts of Nature and Learning) then my self, who having had a sight of this Booke (privately in my Study) before it was fully finished, I was prevailed with to present it to the publike view; and at their instance being resolved so to doe,

I called to mind your Noble Lordſhip, (as in duty I am obliged) who ſo willingly, freely and ſpeedily condeſcended to my Enlargement by the way of Exchange when I was in Priſon; humbly craving the peaceable Paſſage of this my Booke under the ſhelter of your *Honourable Patronage*, and *Protection*; being well aſſured, that your *Honourable* Name, and *Noble* Aſpect, caſting an approbatious and indulgent eye upon it, have ſuch attractive power in them; as that by vertue thereof, they will ſet ſuch a *ſplendid luſter* upon this my *weake Worke*, that thereby as by the efficacy of a *Load-ſtone*, the eyes and hearts of many thouſands will be drawne unto it: whereby alſo it may take the deeper impreſſion in their hearts, for the reformation of their lives, and the converſion of their ſoules unto *God*, through *Jeſus Chriſt*: the which (through *Gods* bleſſing upon it) may greatly conduce to the glory of the *God* of *Peace*, and the benefit and comfort of many poore diſquieted ſoules.

I humbly intreat your Noble Lordships charitable, and candid censure, for my *super-audacity* in this nature; For through the fervent zeale which I have for the glory of *God*, and hearty desire for the salvation of his childrens souls, wishing also both the present permanent *Peace*, and the speedy continuing *Comfort*, of his distressed Militant *Church*, in this our disquieted, perplexed, and distracted *Kingdome*:

I have (in imitation of Saint *Paul* to his *Romans*) *somewhat boldly after a sort, written* for the benefit of the English Natives, *as one that putteth them in remembrance, through the grace that is given me of God.* Rom.15.15.

I doe ingenuously and submissively confesse my great and over-boldnesse to Dedicate this weake worke unto your *Honour*: yet I humbly beseech your *Honour* both to pardon this my boldnesse, and to accept the minde of the Offerer; accept also the *Booke* offered, if not for the *Authour* of the *Booke*, yet for the *Authour* of the *Text*,

and

and thoſe neceſſary things contained therein, being pertinent to theſe preſent times.

And thus fearing to hinder the courſe of your *Honours* more ſerious cogitations, in all humility I take my leave: heartily deſiring *Almighty God*, that when the laſt *Period* of your mortall life ſhall preſent it ſelf; you may looke *Death* in the face without *Dread*; the *Grave* without *Feare*; the *Lord Jeſus* with *Comfort*; and *Jehovah* bleſſed for ever, with *everlaſting joy*.

Your Honours in all duty

to be commanded,

John Tarlton.

To the Christian Reader.

Gentle Reader,

ALthough the writings of all men that are presented unto the publique view, are arraigned at the Barre *of each* Readers *understanding, and sometimes the* Authors *thereof too rashly censured, by* Polipragmaticall, *Over-curious, and Criticall persons; yet this should be no Obstacle to hinder the faithfull Ministers of the* Gospell, *from doing their best endeavours, as well by writing as by preaching, to build up the* Church *of* Christ.

This Booke *although it treateth of the miseries of* Wars, *and also of the* Members *of* Christs Church, *yet it medleth not at all with any Controversies in the* Church, *or any thing in the state* Ecclesiasticall, *but onely for the good of* Christs Church, (*in a pathetical way*) *imploreth our constant assistance*

by

by the practice of Prayer *on her behalfe as the great prevailing Ordinance of* God, *for the curing of all her distempers and putting a* Period *to all her distractions, wherewith at this present she is greatly disquieted.*

As for carping and censorious Criticks, *I care not to satisfie them: my desire is to convince the Wicked, to comfort the Godly being afflicted, to edifie the Conscience, and increase the Understanding.*

And if herein, thou either finde anything amisse, or thy self not fully satisfied in particular; then I pray thee remember what is the Lot *of the most Learned mens* Workes, *even to be left (after a sort) naked and imperfect: for every one that is mortall*, knoweth but in part, 1 *Cor.* 13. 9.

I crave thy charitable construction of my poore Endeavours, *being willing to be convinced, and reformed: read them impartially, and those truths therein contained, practice them, both speedily and profitably, give* God *the glory thereof,*

and

and much Benefit and comfort may thy soul receive thereby.

The blessed spirit of God *co-operate with this Worke in the hearts of the* Readers; *for the glory of his great name, and the salvation of their poore soules through* Jesus Christ.

Thine in the *Lord Jesus*,

John Tarlton.

A REMEDY FOR THE VVARS.

PSAL. 122. 6.

O Pray for the Peace of Jeruſalem.

THis Pſalme (as one of our Church both Learned and judicious well obſerveth) breaths out nothing but a ſweet perfume of inflamed affection: ſuch as the only bird, the dying *Phenix* lying in her bed of ſpices, all the ſpices in *Arabia* fired with the

pure beames of the Sun cannot parallel.

If you pleaſe with me, to view it conſiderately with a ſpirituall eye, we ſhall conſpicuouſly ſee, it primarily begins with *Davids* tryumphant joy: *I was glad when they ſaid unto me: we will goe into the houſe of the Lord.*

Our feet ſhall ſtand in thy gates: O Jeruſalem.

The firſt word of this Pſalme (in the Originall) is שמחתי *id eſt, Lætatus fui*: that is, *I have been glad*: and the Radix from whence it is derived, is שמח *id eſt, Lætatus, vel Hiralis fuit*: that is to ſay, *hath been glad*, or merry: *metaphoricè Luxit*, the which word Metaphorically is borrowed from the Light; for as thoſe that are blind, or ſit in Darkeneſſe, are deprived of that benefit which the Light affords unto others that participate thereof: So in like manner thoſe perſons who live in the Darkeneſſe of ignorance, wandring in the devious & by-paths of blind Superſtition, & dangerous Errors, and walking in the thick & foggie miſts of ſeducing opinions, and ſhaddow of death; never comming into the houſe of God, but altogether neglecting his holy Ordinances; neither taſt the comfortable ſweetneſſe, nor behold the joyfull Light which others partake of, that zealouſly frequent them, and

con-

conſcienciouſly are exerciſed in them. And hence is that ſaying of *Solomon*. אור־עדיקים ישמח *The light of the righteous ſhall rejoyce*. Thereby giving us to underſtand, that the knowledge of God greatly delighteth his Children, and they alſo rejoyce to communicate it to others. Prov.13.9

So in like manner, as is here expreſſed, *Davids* delight conſiſted in gathering the children of God together, and his joy was in *the aſſembly of the Saints*, furthering them in the ſervice of God.

But alas beloved, what have we to doe (in theſe cloudy and darkeſome dayes) with this *Davids* joy?

Every Naturaliſt will tell us, there is an Antipathie between Joy, and Sorrow; yea, they are as contrary, Heretogeneall, and oppoſite in their operations, as Light, and Darkeneſſe, Peace, and War.

So that our former late joyfull Comedy, being turned into a preſent doleſull Tragedy, how then can we *rejoyce*?

The ſad and great diſaſter which lately hath befallen us, whiſpers in our ears, and tacitely tels us, that we muſt now (for a Remedy) ſet our faces *Sion*-way, and with our weeping eyes half blinded with briniſh tears, immitate thoſe ſorrowfull Saints, in this our ſad, dejected, and caſt-downe condition.

Too truely may I for mine owne particular, and that by wofull experience, in the sadnesse of Spirit, and pensivenesse of Soule, together with many thousands more of this distracted Kingdome, who are unhappily co-involved into the same pittifull predicament, (at this day) condolingly complaine, of *Englands* distractive and calamitous condition; having had hastily taken from us, (altogether contrary and also inconsistent to the practice both of Humanity and Christian Charity) our Houses, Goods, Lands, Livings, and all other meanes of our livelyhoods present subsistence, both Spirituall and Temporall, properly and lawfully belonging to us; whereby we are now left in a most despicable, languishing, and perishing Condition:

And as an aggravation to this our present affliction, our names are ignominiously traduced, and we are both in the Judgement, and also the Eyes of our remorselesse Enemies, θέατρον τῷ κόσμῳ, *a Spectacle or*
1 Cor.4.9. *Gazing-stock to the World.*

And even as it were περικαθάρματα τοῦ κόσμου,
1 Cor.4. καὶ πάντων περίψημα. *The filth of the World,*
13. *and the off-scouring of all things.*

Yea, as Abjects unto our Adversaries, and also the very Objects of their reproach, scorne, contempt, and derision.

So

So that we have cause rather (*Crane or Swallow-like*) *to chatter*; or (*Dove-like*) *to mourne* with afflicted *Hezekiah*, then with joyfull *David* here in the beginning of this Psalme to *rejoyce*. Esay 38. 14.

Yea, woe and alas may we justly cry out, the bitter fruits of War in our Land, proceeding from the provocation of our crying sins, from the swift swords sharpnesse, hath turned our former late joyes sweetnesse, into present bitter sorrowfull sowrenesse.

When the Lord by his Prophet *Ezekiel* declared the Swords comming upon the *Jewes* for their sins, He commanded him to say, *A Sword, a Sword, both sharp and furbished.* Ezech. 21. 9,10.

It is sharpened to make a sore slaughter, and it is furbished that it may glitter: How shall we rejoyce?

So in like manner, our present wofull and hearts-convincing condition tacitely tels us, that we have little to do with this Davids *joy*, now in these sad times of War and Sorrow: Can there be joy in our hearts, whilst there is War in our gates?

Sackcloth and ashes becomes us better: *Davids* case in the next Psalme before this save one, suites better with our condition: where he complaines, *Woe is me that I am*

constrained to dwell with Mesech, *and to have my habitation among the tents of* Kedar.

Psal. 120. 4,5,6.

My soul hath long dwelt among them that be enemies unto Peace.

I labour for Peace, but when I speake unto them thereof, they make ready to battell.

Loe, This perverse practice of preposterous persons, must needs greatly afflict a truely, charitable and Christian-sympathizing heart, who heartily desireth, and earnestly endeavoureth both for himselfe and others, to have the blessing of Peace.

The like also our Kingly *David* in these late times of our wofull War, hath often solicited the sons of Mortals, for a speedy, settled, firme, and wel-grounded Peace; not onely for Himself, but also on the behalfe of many thousands more of our English-Natives, yea, even the whole Kingdome: but alas the birth of all those His Solicitations (as yet) hath proved abortive.

Eminent and publique Persons placed in Authority above others, ought (above all others) to make the Word of God the Rule, and the Glory of God both the Aime and End of all their Actions.

But woe and alas may we at this day justly cry out, that too many such persons of our English Nation, have of late years wilfully rejected the holy Commandements of the

the righteous Lord, and greedily followed the sinfull lusts of their owne graceless and wicked hearts, for their Self, Sinister, and By-ends; whereby utter ruine hath been wrought to the lives of many thousands that are already dead, and also great detriment brought to this English Church and Common-wealth wherein still we live: to the great grief and prejudice of our Gratious and Dread Soveraigne His Majesty; and all His wel-affected, obedient, dutifull, and loyal-hearted Party; both in, and also of this our divided and distracted Kingdome.

How many thousands of poor, distressed, destitute, desolate, disconsolate Women, and almost hunger-starved Children, have often submissively Petitioned (and that according to the severall Ordinances pretendingly extant on that behalf) with grieved hearts and watry eyes, for some relief out of their owne Estates wherewith to preserve their languishing lives? But alas their Petitioning hath been to no purpose, insomuch, as that they have not onely been perfunctorily neglected, but also scornefully rejected.

Oh that those poor distressed creatures violent Adversaries might not too truely be termed, *Viri inexorabiles, inflexibiles, implacabiles & immisericordes, qui nullius precibus flectuntur.*

I blush to expresse to the Vulgar in English the condition of such persons, and the rather for the preservation of the Gospels purity, because they have put upon their shoulders the Cloakes of Religion, and yet deale thus cruelly with their Native, Nationall and Christian Brethren.

The Orders & Ordinances which have been made for the relief of such distressed persons are repealed at the pleasures of the Authors thereof, and thus they practise *Penelopes telam retexere, viz.* Doe and undoe, assoone as they apprehend that their so doing will conduce to their owne advantage.

O Heav'ns be pleased in mercy towards us to helpe us speedily:
Or else the Kings Loyall-hearted party will perish suddenly.

The Scripture tels us, *For the Divisions of Ruben there were great thoughts of heart*; and for the Divisions that lately have been among our selves, there have been great searchings of the heart.

Searchings indeed, when the Sword point hath been imployed as the Instrument, like a bloody-inquisitive revenging Searcher, to rip up the bosome, and to make the scrutiny, digging there untill the last drop of the heart-blood issued: to the great griefe of heart and disturbance of the peace of *Jerusalem*

ſalem, the Church, our Mother, that her Children ſhould deale thus unnaturally one with another.

Oh, how juſtly may the Lord (in theſe troubleſome times) complaine of *England*, as once he did by his Prophet *Jeremiah* concerning *Jeruſalem*.

As the fountaine caſteth out her waters, ſo ſhe caſteth out her malice: cruelty and ſpoile is continually heard in her, before me, with ſorrow and ſtroakes. Ier. 6. 7.

So that *England* for the preſent (in theſe particulars) may undeniably be parallel'd unto *Jeruſalem*!

And not onely ſo, but alſo what great and juſt cauſe (at this day) hath our diſtreſſed Militant Church of *England*, to complaine of her calamity, with the church of *Jeruſalem*, expreſſed in the Lamentations of the Prophet *Jeremiah*?

She findeth no reſt: all her Perſecutors tooke her in the ſtraits. Lam. 1.

The Adverſaries ſaw her, and did mock at her Sabbaths.

Her Princes are become like Harts that find no paſture: and they are gone without ſtrength before the Purſuer.

Her Prieſts ſigh: her Virgins are diſcomfited, and ſhe is in heavineſſe.

Yea, She mourneth like Rachell for her loſt Mat. 2. 18.

Chil-

Children, and will not be comforted becauſe they are not.

In ſo much, as that not onely many thouſands of the Vulgar ſort of our Engliſh Nation have been lately ſlaine, but alſo many Noble, Worthy and Valiant Champions, who were Loyall hearted Subjects, have (in the behalf of their King, Country, and Religion) willingly expoſed themſelves, not onely to the bloody pangs of uncertaine hazards, receiving dangerous wounds in their Bodies; but alſo to the mercileſſe jawes of cruell Death, whereby they have been deprived of their pretious Lives, in this bloody Engliſh, and unnaturall Quarrell.

If but a little while we recollect our thoughts, and imploy them in theſe Tragicall paſſages, we ſhall coactedly conclude, that we have all juſt cauſe joyntly to pray for the peace of this our *Jeruſalem*:

For liſten either Eaſt, Weſt, North, or South, and you ſhall hear not only private whiſperings of Multitudes, who haſtily fled from their lawfull habitations, to eſcape the inraged Violence of outragious Souldiers in their fierce fury; fearfully affrighting their diſconſolate families left behind them, and violently Plundering their lawfull goods unlawfully from them: but alſo publique complaints of thoſe that have loſt their

nereſt

neareſt and deareſt friends, whoſe deareſt heart-blood hath been ſpilt like water on every ſide of *Jeruſalem*.

Thus Death and Deſolation have (of late) rid tryumphantly through many parts of our Kingdome, and alſo made both viſible and tragicall Expreſſions of their puiſſant and ſucceſſefull Valour and magnanimity, (maugre all malignancy) in their deſperate attempts againſt all their Oppoſers; ſwiftly cutting downe with their fatall ſwords of War, divers of all ſorts from off the face of the Earth, making our pleaſant Engliſh fields to become *Golgotha's*, even *Receptacles for dead mens bones*, and laying their ſlaine bodies in the darke Cell of this ſublunary World low in the duſt.

So that this wofull War hath produced theſe patheticall Effects, *viz.* That many heavy-hearted Fathers and Mothers have ſorrowed for their Sons, woful-hearted Widdowes have wept for their Husbands, tender-hearted Children have cryed for their Fathers, compaſſionate-hearted Siſters have complained for their Brothers, yea, thouſands have lamented for the loſſe of their loving Friends, Neighbours, Kindred, and Acquaintance; ſo that many thouſands have already loſt their lives in this *inteſtine War*, and *unchriſtian Quarrell*.

Loe,

Loe, thus immature Death (*Samson*-like) hath suddenly seized upon them, speedily surprised them, and also swiftly cut them downe as well young as old, with the fierce and fatall Sword, of cruell, bloody, and mercilesse *War*; to the destruction of their bodies that are dead, and the ruine of many thousands of poor Widdows and fatherlesse Children left behind them, that are yet languishing alive.

Alas then, whose heart cannot sympathize their sorrows, and bleed at the consideration of their calamity?

2. Sam. 1. 20. Oh therefore *Tell it not in Gath, publish it not in the streets of Askelon: lest the daughters of the Philistines rejoyce, and the daughters of the uncircumcised triumph.*

And whereby also our English Natives, should hereafter become a By-word amongst other Nations; But rather labour to pacifie Gods displeasure by praying for *Jerusalems* Peace.

O Pray for the Peace of Jerusalem.

But if *David* in a time of Peace, when *Jerusalem* was as a City at Unity in it self, makes his prayer for Peace, & prayeth for the preservation & continuance of the *Peace* of the Church, and would also have others fluctuating (with himself) in their prayers for the Churches Peace, like the Sea with Surges, and

and kindling their Devotions with fervent zeal, would have them willingly bring plentifull ſtore of *Altar-fuell* to this *holy fire*, deſiring them to pray for the Peace of *Jeruſalē*:

Oh then, how much more doth it concerne us in theſe Diſmall, Diſaſterous, and Dog-dayes of the worlds declining Age, *viz.* in theſe calamitous times of diſcrepancy and diſſention, to do our beſt endeavours joyntly to the uttermoſt of our power, to prevaile with the God of Heaven, for the ſpeedy removall of theſe our preſent penall Evils from us, that are ſtill remaining amongſt us, and lying heavy upon us: For alas, we live (at this day) amongſt a perverſe people, who differ too little in diſpoſition from thoſe generations of Men, ſpoken of by *Agur* the ſon of *Jakeh*, *Whoſe eyes are haughty, and their eye-lids are lifted up. Whoſe teeth are ſwords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men*. And like thoſe in *Davids* time, of whom he complainingly ſpake, *Who imagine miſchief in their hearts, and ſtir up ſtrife all the day long. And have ſharpened their tongues like a Serpent, having Adders poyſon under their lips.* Prov. 30. 13, 14. Pſal. 140. 2, 3.

And *Who have whet their tongue like a ſword: and ſhoot out their arrowes, even bitter words.* Pſal. 64. 3.

And

Psal. 57. 5. And also *Lying among the children of men that are set on fire : whose teeth are spears and arrows, and their tongue a sharpe Sword.*

Beloved, too much do the people with whom we now dwel, resemble those persons that are here recited: having their judgements blindly infatuated with false Principles; burning inwardly with the fire of indignation, against those indigent persons, who are harmlesse towards them, and helplesse to themselves and others; grinding fiercely the faces of the poor, eating up the Lords
Psal. 53. 4. people, as they eat bread; piercing sharply into their hunger-starving stomacks; shooting their poisonous Darts deep into their tender Consciences, against the wils of their forced Patients, and contrary to the light of their knowledge; and also wounding their candid Reputations, with the sharpe Rasors of bitter Obloquies, and reviling Reproaches, by unjust Aspersions, and caviling Calumniations.

Thus cruelly dealing with our languishing *Lives*, almost as deadly as *Death* it self. Of all which perverse passages, together with many more, being here (for brevity) omitted, which might also justly have been expressed, let all Wise, Judicious, Learned and truly Religious persons censure: and God in mercy towards us speedily deliver us out of them all.

And

And for a ſpeedy *Remedy* whereof, let us all in the fear of God, and confidence of his mercy toward us, make our preſent approaches, unto the beautifull gate of Gods never-failing-Mercy to his faithfull Children, imploring in all ſubmiſſive and poſſible humility, his gratious and powerfull aſſiſtance, in this our great & woful extremity: humbly deſiring him in the bowels of Jeſus Chriſt, to looke downe with his mercifull eyes of loving pitty, and tender compaſſion, upon this our diſtreſſed and diſtracted Kingdome; and to compoſe (and that ſpeedily) all unhappy differences between our Gratious Soveraigne, and thoſe that either are, or elſe ought to be, His Loyall and dutifull Subjects; and to repaire the late-made-Ruines, and build up the now-broken-Wals of this our low-caſt-downe, and diſquieted *Jeruſalem*; that ſo *Peace may be within the Wals thereof, and Plenteouſneſſe within her Palaces.* Pſa. 122.7

Such holy and fervent Prayers, ſteeped in ſorrowfull and penitent Teares, flowing from the truely contrite Spirits, greatly grieved Soules, and throughly-humbled Hearts of faithfull and righteous Perſons: and with powerfull Groanes, Marſhall'd forth from between our faſting Lips; will (in the acceptable time) be prevalent with our Gra-

cious

cious God (through Christ) for the speedy healing of our Lands manifold Distempers; and also well become this present time and occasion.

Oh then, let us all in Gods fear, (without any farther protraction of time) speedily labour, and earnestly endeavour, even from the ground of our hearts, thus to pray for our *Jerusalems Peace.*

O Pray for the Peace of Jerusalem.

TEXT.

THe Text, that I may not affect any curious Logicall distribution thereof, Divide it, and briefely the parts thereof are foure.

1. A Patheticall Particle, or Interjection, *O!*

2. An exhortary Christian Religious Duty, *Pray.*

3. The Subject of this Duty, *Peace.*

4. The Object of this Subject, the Church, *Jerusalem.*

O Pray for the Peace of Jerusalem.

Of these briefely and in their Order, as the blessed Spirit of God shall assist me, &c.

From the which 4. parts of the Text, there do arise 4. particular Doctrines, *viz.*

1. From

1. From the patheticall Particle or Interjection *O*.

Doct. *It is the duty of the Children of God, to provoke and stir up one another to the service of God.*

2. From the exhortary Christian Religious Duty, *Pray*.

Doct. *Prayer to God is the onely salve to cure calamity, and to continue the favour of God to his people.*

3. From the subject of this Duty, *Peace*.

Doct. *Peace is a pretious blessing of God, well deserving the prayers of his faithfull Servants.*

4. From the Object of this subject, the Church, *Jerusalem*.

Doct. *It is required as a due debt from the children of God, that they should pray for the Peace of the Church their mother.*

O Pray for the Peace, &c.

Now let us returne to the Particle, *O*.

But here before we goe into the Temple with *Peter* and *John* to pray, this Particle *O* doth as it were tell us, it will not be amisse to make a little stop in *Solomons* porch: that so all the people may flock about us, as they did about them. And also bear us company into the house of the Lord. Act. 3.11

This is that the Psalmest drives at in this Particle, or Interjection *O*, *O Pray, &c.*

This Interjection *O*, is like the Cryers O Yes, before ſome weighty Proclamation; or the ringing of a Bell before ſome excellent Sermon; or the ſounding of a Trumpet, calling the Souldiers together, for to March ſpeedily upon ſome great, weighty, and important ſervice.

Yea, it may not unfitly be parallel'd to the Hebrew word *Selah*; which ſignifieth a lifting up of the voice, to cauſe us to conſider the ſentence as a matter of great importance. Pſal.3.2.

Behold, the Prophet here is earneſt and patheticall in his perſwaſion to this Religious duty: his heart breaketh out for the very fervent deſire he hath. that all good men ſhould joyne with him in this Sacrifice of Prayer, to offer up the calves of their lips unto God; And for the kindling of which holy Devotion, this *O* is as it were the bellowes of the Sanctuary, to blow this Sacred fuell into a flame.

O Pray, &c.

Not that *David* here intended to exclude himſelf, and to eaſe his owne ſhoulders, by laying the burthen on the necks of others.

As *Pharaoh* did by *Moſes* and *Aaron*, when his land was afflicted with horrible haile, thunder and lightning; *Pray ye unto the Lord*

Lord ſaith he, *(for it is enough) that there be no more mighty thunders and haile, and I will let you goe.* Exod. 9. 28.

And as *Simon Magus* dealt by *Simon Peter*, who when he was exhorted by the Apoſtle *to pray, If perhaps the thought of his heart might be forgiven him*; revolved back the buſineſſe upon St. *Peter*, and would needs engage him to doe the ſervice for him; *Pray ye* (ſaith he) *to the Lord for me, that none of theſe things which ye have ſpoken come upon me.* Acts 8. 24.

No, *David* meant to be one of the company himſelfe, but would not willingly goe alone; And therefore ſaith elſewhere, *O praiſe the Lord with me, and let us magnifie his name together.* Pſal. 34. 3.

Now for proof of this Doctrine from the Particle *O*, *viz.*

It is the duty of the children of God, to provoke and ſtir up one another to the ſervice of God. Doct. 1.

Our bleſſed Saviour in his Sermon upon the Mount told his Diſciples, *they were the Salt of the Earth, and the Light of the World*; meaning thereby, that their Office was to ſeaſon the hearts of others with their heavenly Doctrine, and alſo by their knowledge, to give Light unto thoſe that ſit in darkeneſſe. Mat. 5. 13. 14.

And when Christ taught his Disciples and others with them, the true Patterne of a Christian life; He set it forth by this Querie, *Is the candle lighted to be put under a Bushell, or under the Table, and not to be put on a Candlestick?* Alluding to those that have a greater measure of Knowledge and Understanding then others, to impart it to them for their Benefit; whereby others also might be brought to the service of God.

Mark 4.21

We have here also *Davids* practice, and it is the very same lesson that S. *Paul* commends unto us, even *to exhort one another, and to edifie one another, and to provoke one another to love, and to good workes.*

1 Thes. 5. 11.

Yea, this was the practice of St. *Paul* himselfe, 1 *Cor.* 9. 19, 20, 21, 22, 23. where he saith of himselfe, *For though I be free from all men, yet have I made my selfe servant unto all men, that I might win the more.*

And unto the Jews I became as a Jew, that I might win the Jews: to them that are under the Law, as though I were under the Law, that I might win them that are under the Law.

To them that are without Law, as though I were without Law, (when I am not without Law as pertaining to God, but am in the Law through Christ) that I might win them that are without Law.

To

To the weake I became as weake, that I might win the weake: I am made all things to all men, that I might by all meanes save some.

And this I do for the Gospels sake, that I might be partaker thereof with you.

And this lesson S. *Paul* gave in charge to *Timothy*, that he should ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, *stir up the gift of God in himselfe.* 2 Tim. 1. 6

The which Gift of God is a certaine lively flame, kindled in our hearts by the Spirit of God, which the Devill and our corrupted nature labour to quench, and therefore we must nourish and *stir it up.*

And S. *Paul* exhorts *Timothie* with this expression. *viz.*

That the servant of the Lord must not strive, but must be gentle towards all men, apt to teach, suffering the evill men patiently. 2 Tim. 2. 24, 25.

Instructing them with meekness that are contrary minded, proving if God at any time will give them repentance, that they may know the truth.

And that they may come to amendment out of the snare of the Devil, who are taken Captive by him at his will.

Yea, S. *Paul* exhorts his *Galatians*, *Brethren, if a man be overtaken in a fault, ye which are spirituall, restore such a one with the* Gal. 6. 1.

spirit of meekneſſe, conſidering thy ſelfe, leſt thou alſo be tempted.

And 1 *Tim.* 4. *ult.* S. *Paul* there leſſons *Timothy, to take heed to himſelfe.*

But this is not all. True it is indeed that Charity is to begin at home, but it is not alſo there for to end: But to reſemble that *pretious ointment* ſpoken of *Pſal.* 133. which being poured upon *Aarons* head, did deſcend and worke downe by degrees *unto the skirts and hem of his garment.*

And therefore in our Charity we are commanded to be like to him who is the God of Charity; *Be ye mercifull, as your father in heaven is mercifull*; who ſaith the Apoſtle "Ος πάντας ἀνθρώπους θέλει σωθῆναι *would have all men to be ſaved, and to come to the knowledge of the truth.*

Luk. 6.36.

1 Tim. 2.4

It was Curſed *Kain*, that member of the Church Malignant and bloody murtherer, that was the firſt that thought himſelfe diſcharged from being his Brothers keeper; when he anſwered the Divine Majeſty, השמר אחי אנכי *Am I my Brothers keeper?* when as his guilty Conſcience within him, tacitly told him, his Brothers blood would be required of him.

1 Cor. 12. 7. *Whereas the manifeſtation of the ſpirit is given to every man* πρὸς τὸ συμφέρον *to profit withall.*

So

So that all those gifts and graces that descend from above, are not given particularly for the good of one, but mutually for the good of one another; *viz.*

That others should reap the benefit of our Prayers, the benefit of our Almes-deeds, and the benefit of our good Councels and exhortations to godlinesse.

Therefore the Apostle exhorts us, that we should *exhort one another daily while it is called to day, lest any be hardened through the deceitfulnesse of sin.* Heb.3.13.

It was a good resolution of them, had their tongues and their hearts gon together, when they *spake one to another, every one to his brother, Come, and let us goe and heare the Word of the Lord.*

When we are to come into the presence of God, to looke our *Joseph*, (I meane our Jesus) in the face, 'tis fit we should bring our younger brother with us.

And S. *Jude* exhorts us in his Epistle, concerning weaklings, that we should ἐλεᾶτε *have compassion on some*, διακρινόμενοι. *putting a difference:* Jude 22,23. *And others to save with feare, pulling them out of the fire:* meaning milde spirits by gentle admonitions, and obstinate spirits by sharpe reprehensions, endeavouring by all good meanes to the uttermost of our power, to provoke

them to obedience and the fear of the Lord; as *David* here doth, to *Pray for the Peace of Jerusalem.*

O Pray for the Peace of Jerusalem.

Loe, thus have I plainly proved unto you this point of Doctrine by Scripture.

And now follow the Reasons to confirme the same; *viz.* foure.

Reas. 1. Because it is one end wherefore we are borne into the world; and shall we not performe the end of our Creation? The Heathen man could say, *non nobis nati sumus*: we are not borne for our selves: Therefore by consequence we are to doe the best good we can for others.

And what better good can we doe for others, then to provoke and stir them up to the service of God; the reward of which service will be the full fruition of heavenly happinesse.

Reas. 2. Because by our so doing, we shall bring glory unto God.

Not that any thing which is finite can adde any thing to that which is infinite; so that no finite creature, can adde any glory to the infinite Creator; but the greater number that walke in Gods service and obey him, the more the Lord is glorified by them.

Reas. 3. Because by our so doing we shall win soules

ſoules unto God, and ſave them from eternall deſtruction.

He which converteth the ſinner from going aſtray out of his way, ſhall ſave a ſoule from death, and ſhall hide a multitude of ſins. Iam. 5. *ult.*

Becauſe our ſo doing will be ſo acceptable to God, that we ſhall ſhine like ſtars in the firmament of heaven. *Reaſ.* 4.

They that be wiſe ſhall ſhine as the brightneſſe of the firmament; and they that turne many to righteouſneſſe, ſhall ſhine as the ſtars for ever and ever. Dan. 12. 3.

By which the Prophet meaneth not onely the Miniſters of Gods Word, but alſo the faithfull, who inſtruct the ignorant, and bring them to the true knowledge of God.

And thus paſſe I from the Reaſons of the Obſervation, to the Application.

The Uſes of this point are briefely foure.

1. *Uſe* of Examination.
2. *Uſe* of Exhortation.
3. *Uſe* of Reprehenſion.
4. *Uſe* of Conſolation.

Examination.

TO Examine thy ſelfe whether thou haſt been active herein, and a proficient in this practice? *Uſe.* 1.

And whether thou haſt done thy beſt endeavour

deavour to the uttermoſt of thy power to convert ſoules unto God?

But contrarywiſe, haſt thou at any time heard, or beheld thy poore ignorant Brethren, or any other wilfull wicked wretches, perpetrating iniquity with violence, and following their ſins with eagerneſſe, and as it were like Brands burning in the fire of their owne deſtruction, and not done thy beſt endeavour and that with expedition, to pull them out for their preſervation?

And if upon examination thou findeſt thou haſt not, then mourne for thy negligence therein for the time that is paſt, and ſpeedily reforme thy ſelfe thereof for the time to come.

Exhortation.

Uſe 2. TO exhort us in Gods feare to doe our beſt endeavours in this particular, *viz.* to provoke and ſtir up others to the ſervice of God.

This is that pretious Balme, that on our parts ſhould never be wanting to the heads of others.

Hence then we are all to be admoniſhed, to lay hold upon every oportunity, and to take all occaſions that poſſibly can be offered, for to edifie each other mutually in the knowledge

knowledge of God: according to that Prophesie of the Churches restoration by Christ, as it was fore-told of these times, *Come ye, and let us goe up to the mountaine of the Lord, to the house of the God of* Jacob; *and he will teach us his wayes, and we will walke in his paths*: And Verse the fifth, *O house of* Jacob, *come ye, and let us walke in the light of the Lord.* Esay 2.

The word here *Light* in the Originall is באור *à radice* אור *id est, Lucidum fieri, vel illuminari, vel Lumen recipere.* So that, as far as the Omniscient God is pleased to inlighten us, & impart the knowledge of his truth unto us, we must to the uttermost of our power communicate it unto others; never forgetting nor neglecting, but ever remembring and also practising Christs Charge unto *Peter,*

When thou art converted strengthen thy brethren. Luk.22.32

Behold, if any of us traveling abroad, should espie a blinde man wandring without a Guide, and drawing neere to a dangerous River, into the which if he should fal, he must certainly perish: if uncharitably we should passe from him, without either leading him from the danger, or calling to him for his preservation; so that he falleth therein and is drowned: would not our hearts terrifie

us,

us, and our consciences condemne us, as being guilty of his Death? doubtlesse they would, unlesse they were cauterized: So in like manner, when those whom God hath indued with the light of knowledge and understanding, shall see others walking in darkenesse and the shadow of death, and wandering in the broad way that leads to eternall destruction; and not doe their best endeavours to instruct them that they may come out of their errours, to shew them the light of knowledge, that they may arise out of the darkenesse of their ignorance; and to lead them into the narrow path of eternall life, that thereby they may escape the broad way that leads to everlasting death: Their negligence (I say) therein will be laid as a foule fault, and hainous sin to their charge.

For if it were a fault in *Churlish Nabal*, as indeed it was, Not to relieve (out of his
1 Sam. 25. plenty) *fainting hearted David in the wildernesse*; And the *rich Glutton* Luke 16. out of his superfluity, not to cherish the pined stomack of *hunger-starved Lazarus*:

Oh then how great a sin will it be unto those that abound in knowledge, not to stir up others to the service of God?

Let us all therefore in Gods feare to whom God hath given a greater Talent of knowledge

knowledge then to others, deale with their souls, as holy *Job* did with infirmed bodies; *who was eyes to the blind, and feet to the lame.* Iob.29.15 Labour to make the deafe to heare, the ignorant to understand: That so we may strengthen the weake armes, and feeble knees in the service of God, and bring home those weake and blind Wanderers, into the sheepfold of Christ.

Reprehension.

TO Reprove all those persons that take a quite contrary course, who instead of stirring up others to the practise of holinesse and piety, they provoke them to profanenesse and impiety. *Vse.* 3.

Who pray over daily the black-booke of damnation; that say one to another, *Come with us, let us lay wait for blood, let us lurke privily for the innocent without a cause.* Prov.1.11.

Or with those Epicures that say one to another, *Come and let us enjoy the pleasures that are present, &c.* Wis 2.6, 7,8,9.

But those beastly belly-Epicures rest not themselves satisfied with this their voluptuous living, frequenting the Schools of Drunkennesse, and Temples of *Bacchus*, and putting in practice *Sardanapalus* Epitaphe, *Ede, bibe & lude, post mortem nulla voluptas.*

Eate, drinke and be merry, for after death there is no pleasure.

But

But they goe one ſtep farther in their impiety, reviling righteous men for not runing into the ſame exceſſe of riot with themſelves, *Come* (ſay they) *let us defraud the righteous man, for he is not for our profit, he is contrary to our doings: He checketh us for offending againſt the Law, and blameth us as tranſgreſſors of diſcipline, &c.*

Verſ. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21.

But will you read the doome of thoſe men by their owne confeſſion, in their mentall alteration, juſtifying others whom they have condemned, and condemning themſelves whom they have juſtified?

Then ſhall the righteous man ſtand with great boldneſſe before the face of him that hath tormented him, and taken away his labours, &c.

Wiſ. 5. 1, 2, 3, 4, 5, 6, 7, 8, 9.

Certainely beloved, if they that doe their beſt to convert ſoules, and draw them to the ſervice of God, *ſhall ſhine like ſtars in the firmament of heaven*; then they that make it their worke to pervert ſoules and ſeduce them, ſhall ſhine too:

Dan. 12. 3.

But not as *ſtars in the firmament of heaven above*; but as firebrands in the region of darkeneſſe and ſhaddow of death in hell beneath.

And therefore woe will it be with all ſuch perſons at the laſt judgement day.

Con-

Consolation.

TO comfort the hearts of all those who have been diligent in the conversion of the soules of others. *Vuse* 4.

Cheere up thy heart my beloved brother, for there are degrees of glory in heaven, and the greater number thou doest convert and bring to the true knowledge of God here upon earth, the greater degree of glory shalt thou have hereafter in heaven.

Almighty God is a bouutifull Benefactor, his service never goeth unrewarded; *He seeth in secret, and will reward his servants openly.* Mat. 6. 4.

Loe, this S. *Paul* knew right well, the which caused him rejoycingly to say, *I have fought a good fight, I have finished my course: I have kept the faith.*

Henceforth there is laid up for me a Crowne of righteousnesse, which the Lord the righteous Judge shall give me at that day: and not to me onely, but to them also that love his appearing. 2 Tim. 4. 7, 8.

And therefore *up and be doing, and the Lord will be with thee; and thy labour shall not be in vaine in the Lord.* 2 Chron. 19. 1 Cor. 15 58.

Thus much for the Particle or Interjection *O*, which stands here in the Front of

our

our Text, as a pathetical Preface to ſome enſuing weighty Declaration, not onely craving our diligent attention, but alſo our beſt aſſiſtance for our Mother the Churches Conſolation.

O Pray for the Peace of Jeruſalem.

And thus having paſſed through the Portch, let us now enter into the Temple.

The next conſiderable in our Text, is the exhortary Chriſtian Religious Duty, ſet downe in this word *Pray, O Pray.*

From which word you may remember the Doctrine.

Doct. *Prayer to God is the onely ſalve to cure calamity, and to continue the favour of God unto his people.*

O Pray for the Peace of Jeruſalem.

By *Prayer*, I do not meane after the manner of Rhetoricians, an Order of ſpeech throughly laboured by art, which the *Graecians* call λόγον, but I meane according to Divinity, a holy ſpeech or talke with God, not ſo much of the mouth as of the heart, which alſo in other termes, according to the Originall of the New Teſtament we call ἐπίκλησιν παρὰ τὸ ἐπικαλεῖν *id eſt invocare & implorare*, to call upon and to requeſt, *quod propriè de eo dicitur, qui in periculo conſtitutus, Dei ſubſidium cum clamore petit*, which is properly ſpoken of him, who being in danger

ger desireth the helpe of God with a crying out.

Hinc Κατὰ συνεκδοχὴν *pro toto Dei cultu accipitur*, hence by a *Synecdoche* it is taken for the whole worship and service of God. *Whosoever shall call upon the name of the Lord shall be saved.* Act. 2.21.

Whereby S. *Peter* teacheth, that *Prayer* is the *remedy* to avoid the wrath of God, and to obtaine Salvation.

The severall parts or kinds of prayer are foure.

1. Δέησις *Deprecatio*, whereby we desire the aversion of present punishment, or imminent evill.

2. Προσευχὴ *Petitio*, whereby we desire those things that make for the glory of God, and the benefit of our selves.

3. Ἐντεύξις, *Intercessio*, whereby we intercede & mediate for others, as the Church did for *Peter* when he was in prison. Acts 12. 5.

4. Εὐχαριστία *est gratiarum actio*, wherein we give thankes unto God for benefits bestowed both upon our selves and others.

All which foure parts or kinds of *Prayer*, are set downe in one Verse by S. *Paul* to *Timothy*,

I exhort therefore, that first of all supplications, prayers, intercessions and giving of thankes be made for all men. 1 Tim. 2. 1

But (beloved) if thus I ſhould handle this word [*Prayer*] Common-place way, then ſhould I walke in ſo large a path as would tire your patience; and therefore for brevity ſake I ſhall herein reduce my ſelf unto theſe two particulars, together with the Reaſons of the Doctrine and the Application; *viz.*

1. *Orationis Neceſſitas.*
2. *Orationis Dignitas.*

1. The Neceſſity of *Prayer.*
2. The Dignity of *Prayer.*

And upon theſe two conſiderations, as upon the two wings of *Prayer*, I deſire your ſoules may flye aloft unto the hill of the Almighty.

O Pray for the Peace of Jeruſalem.

And Firſt, for the Neceſſity of *Prayer*; Certainly a great Neceſſity of *Prayer* lyeth upon every one of the ſons of *Adam*, whoſe whole compoſition is nothing elſe but wants and neceſſities, and thoſe no way to be ſupplyed but by *Prayer.*

This is the ſeed we muſt ſow, we muſt ſow to the Spirit, if ever we meane to reape the harveſt and increaſe of Gods bleſſings.

It is our Saviours owne rule, and may ſerve as a proof of this *Doctrine.*

'Αιτεῖτε καὶ δοθήσεται ὑμῖν *Aske, and it ſhall be given you, ſeeke, and ye ſhall finde, knock, and it ſhall be opened unto you.*

Here

Here is but *Aske*, *Seeke*, and *Knocke*; and ye ſhall obtaine: Loe, thus Chriſt doth exhort us to make uſe of a Triple-chaine, conſiſting of three links, *viz.* *Asking*, *Seeking*, and *Knocking*. *Aske* with the Mouth, *Seeke* with the Heart, and *Knocke* with the Hand; but the Mouth muſt be guileleſſe, the Heart faithfull, and the Hand righteous. So that we muſt *Aske* with a guileleſſe Mouth, *Seeke* with a faithfull Heart, and *Knocke* with a righteous Hand. And ſo ſhall we obtaine by our guileleſſe Mouthes *Asking*, things Temporall for our bodies; By our faithfull Hearts *Seeking*, things Spirituall for our Soules; and through the merrites of Chriſt by our righteous Hands *Knocking*, things Eternall both for our bodies and ſoules.

But alas there are (at this day) many Antitheſticall perſons in the world, who are contrary to theſe in diſpoſition, *viz.* Such as have guilefull Mouthes, faithleſſe Hearts, and unrighteous Hands: whoſe guilefull Mouthes ſpeake deceitfully, whoſe faithleſſe Hearts, conceive unbeleevingly; and whoſe unrighteous Hands; perpetrate wickedneſſe violently.

Such as were thoſe wicked *Heads of Jaakob*, and the Tyrannicall *Princes of the Houſe of Iſrael*: of whom the Lord complaineth by

his Prophet,

Mic.3.2,3. *They hate the good, and love the evill: they pluck off their skins from them, and their flesh from their bones.*

And *they eat also the flesh of my people, &c.*

In which words, the Lords Prophet condemneth those cruell Tyrants, not onely of cursed Covetousnesse, unjust Robery, and bloody Murther, but also compareth them unto Savage beasts, who are of Wolvish, and Lion-like dispositions.

Will the Lord hear the *prayers*, and grant the requests of such cruell and mercilesse persons? Certainely no: But he will rather *cast their prayers as dung upon their faces.*

Mal.2.3.

And will also *hide his face from them, and will not heare them.*

Mic.3.4.
Esay 59.2.

But when Godly and sincere hearted Religious persons *Pray*, the Lord will heare their *Prayers*, and grant their requests:

Esay 58.9. *They shall call and the Lord shall answer: they shall cry and the Lord shall say, Here I am.*

Behold, of all helpes, *Prayer* is the readiest at hand, for all persons, upon all occasions, in all places, and at all times: And by its fervent and faithfull performance as we ought; we shall assuredly obtaine full Remission

miſſion of all our ſinnes, hearty Repentance for all ſinnes that are paſt, and irriſiſtible power againſt ſinnes for the time to come: And alſo be kept from Afflictions, or made able to beare them. And God will certainely give us, either all outward good things neceſſary for us, with a Bleſſing upon them; or elſe his bleſſing of contentedneſſe without them:

The which contentment, although in this worlds conception it be a deſpicable condition: yet, it is the Bleſſing of Nature, the Salve of Poverty, the Maſter of Sorrow, and the End of Miſery.

The Pſalmiſt when he would inroll and magnifie the goodneſſe of God towards his people, tels us, that *he will give grace and worſhip, and no good thing will he withhold, from them that live a Godly life.* Pſal. 84. 12.

Indeed the Lords hand is ever open to give, but then he lookes alſo that our mouthes ſhould be open to receive: *Open thy mouth wide*, ſaith God, *wide*, in prayer and ſupplication to heaven, *and I will fill it.* Pſal. 81. 10.

His grace like a cloud ſtill hangs over our heads, but the drops of that cloud deſcend not, unleſſe firſt diſſolved by the breath of our *Prayers.*

Ye have not becauſe ye aske not. Iam 4. 2.

And there are ſome alſo that aske and yet

goe away empty; *Ye aske and receive not,*
Iam.4.3. *because ye aske amisse, that ye might consume it upon your lusts.*

True it is beloved, that the Children of God have a full and unquestionable Right to all those Blessings that *descend from above.*

1 Cor.3. 22,23. *All things are yours,* saith the Apostle, *whether it be Paul, or Apollos, or Cephas, or life, or death, or things present, or things to come, all are yours, and ye are Christs, and Christ is Gods.*

A large Patent, including all good things, whether Temporall, or Spirituall, or Eternall, whether of this life or that to come, all are theirs.

But how hold they their Charter now? surely the conveyance runs altogether in a
Rom. 2.4. stile of mercy, according to *the riches of his goodnesse.*

Eph. 1.7. And according to *the riches of his grace.*

Alas there is nothing in us that can intitle us upon merit to the least expression of Gods goodnesse: our tenure is *ex meraâ gratiâ* written and sealed up unto us in the blood of the Lambe.

And although we make no Purchase of our Christian Estate, but receive it by deed of Gift, yet God hath reserved some small *Homage*, or as it were some peny-Rent as due unto himselfe, and that is our *prayers and thanks-*

thanksgiving: For the non-payment whereof our Estate becomes escheat and forfeited, and returnes back into the hands of the Land-lord.

So that we connot claime so much as one morsell of Bread without our *Prayers*; and if we are not uncapable of it, yet I am sure we are unworthy of it, if we begge it not at his hand, who *opens his hand and fils all things living with plentiousnesse.* Psal.145. 16.

And for this cause we are taught by our blessed Saviour to pray, *Give us this day our daily bread.* Mat. 6.11. Which Petition we may not thinke to be put into the *Lords-Prayer* onely for poor men; but even they also whose barns are full of corne, and have bread laid up in store for many yeares, have as much need to supplicate God with this Petition, as the poorest man that now liveth upon the face of the Earth.

If there be any one in this place so hard driven through extreame poverty, that he can Vye necessity with that poore Widdow of *Sarepta*, and protest in the integrity of his heart as she did, *I have not so much as a cake, but a handfull of meale in a barrell, and a little oyle in a cruse, which I am now to dresse for me and my sonne that we may eat it and dye.* 1 King. 17 12.

Why yet I say, the rich man that swims in the confluence of all outward good things,

and knowes no end of his riches, is as deeply engaged to begge his daily bread as he.

Mat.4.4. Because *man liveth not onely by bread, but by every word that proceedeth out of the mouth of God.*

If men be provided of bread, and have not Gods blessing on their bread, they are like to fare as ill with bread, as without it;

The *leane kine* may eat up the *fat kine*, and

Gen.41.4. be never the fuller, *we may eat much and not be filled, and drinke our fill and not have e-*

Hag.1.6. *nough, and cloath our selves and not be warme, and earne wages and put them into a broken bagge.*

So that all outward things will be nothing beneficiall unto us without Gods Blessing upon them, and also upon us in the use of them.

True it is indeed that I finde in Scripture mention made of the staffe of bread, by which *Metaphor* I am taught, that bread in its latitude is the prop, fulciament, and support of our naturall life.

But withall, we ought to know, that as bread is the staffe of our life, so Gods Blessing is the strength, and as it were the staffe of that staffe.

And unlesse his blessing rest upon the meanes of our sustentation, the staffe we

rely

rely upon, will prove no other then a reed of *Ægypt*, that instead of supporting our bodies, will pierce our hands:

Or like *Moses* מטה *his rod cast upon the ground*, if we take it by the wrong end, without *prayer and thanksgiving*, it will turne into a Serpent, that will rather sting us with diseases, then nourish us unto soundnesse of health. Exod. 4.3.

Loe, thus the outward things of this life, if we receive them not rightly, and use them holily as God commands us, they *being sanctified by the Word of God, and by prayer*; Instead of being unto us helpefull and beneficiall, they will prove hurtfull and prejudiciall. 1 Tim. 4.5.

Oh then beloved, how great cause have we to pray with *David*, that the same God that *prepares a Table for us, and make our Cup to overflow*, that he that gives us the staffe of Bread, would also give us the staffe of his Blessing, that *his Rod and his Staffe may continually comfort us*. Psal. 23.4.

Deceive not thy selfe whosoever thou art, to thinke by thine owne industry to raise thee a fortune without God:

For it is not he that *riseth early, nor goeth late to bed, nor eates the bread of carefulnesse*, that is in an infallible way to be rich: No, when all is done, *It is the blessing of the Lord that maketh rich*. Psal. 127. 2. Prov. 10. 22.

A Fortune collected by meere industry, and without Gods speciall Blessing, shall shortly melt away, and not have the Blessing of continuance, unlesse it be obtained by suit at his hand, who must prosper unto us the worke of our hands.

It will therefore be good for us to take the advice the blessed Spirit of God gives us, *I councell thee to buy of me gold tried in the fire, that thou maiest be made rich, and white raiment, that thou maiest be clothed.*

Rev. 3. 18.

To purchase a Patrimony by our *Prayers*, and to lay the foundation of our wealth in Religion.

And every stone and spit of earth we bring towards this building, still to pray for a blessing. *Prosper thou the worke of our hands upon us, O Prosper thou our handy Worke.*

Psa. 90. *ult.*

And now what hath been spoken of our estate Naturall, is no lesse true of our estate Spirituall; In both it is the blessing of the Lord that maketh rich; for *without Him we can doe nothing.*

Iohn 15. 5.

In him we live, move, and have our being, for our estate Naturall.

Act. 17. 28.

And *it is He also that worketh in us both the will and the deed* for our estate Spirituall.

Phil. 2. 13.

So that unlesse he give a Blessing to the labour of our hands, we may with *Peter*, *toile all night and catch nothing. Paul may plant and*

Luk. 5. 5.

Apollos

Apollos water, I may preach, & you may hear, but *no increase unlesse God give it.* 1 Cor. 3.7.

Oh then beloved, how needfull it is for us to pray unto *the Father of lights*, that he from whom *every good and perfect gift doth descend*, would open unto us the Ministers of his word a doore of *utterance*, that may give a free passage unto his Gospell. Iam. 1. 17.

And that he would also open unto you our Hearers a doore of *enterance*, that his word and spirit may enter into your hearts and dwell there; And that we may all of us bring forth the fruits thereof in our conversation, to Gods glory and our everlasting consolation. *O Pray, &c.*

And thus I passe from the Necessity of Prayer, unto the Dignity of Prayer.

For the Dignity and excellency of Prayer.

Our life saith *Job*, is *Militia super terram*, a Warfare upon the Earth, and *We wrestle not onely* saith *Paul with flesh and blood, but with principalities and powers, &c* Eph. 6.12.

Indeed by our prayers and importunate suits we wrestle with the greatest Power of all, even with God himself, and offer a kinde of Sacred Violence to the Kingdome of Heaven. Mat. 11. 12.

It was in this Harnesse that good *Jacob* was clad, when he strugled with the Angell all night for a Blessing and prevailed. Gen. 32.

So

So that *Prayer* is the great prevailing ordinance of God. *Oratio est telum quo vulneratur cor Dei*, saith S. *Ambrose*. *Prayer* is the weapon that wounds the very heart of God, and makes it bleed in tender compassion towards his Supplicant.

Preces & lachrymæ armæ sunt Ecclesiæ.

Prayers and tears are the Churches weapons.

Preces & lachrymæ vincunt invincibilem, ligant Omnipotentem, saith S. *Hierome*.

Prayers and tears overcome the invincible, and bind the Omnipotent.

Faithfull *Prayer* is a chaine to tye up Gods hands from punishing.

And such a Chaine it was that *Moses* cast over the armes of God to preserve the *Israelites* from destruction; insomuch that God himselfe doth even sue unto *Moses*, the Master unto the Servant, that he would suffer his vengeance to breake out upon his people.

Exod. 23. 10. *Let me alone*, saith God, *that my wrath may wax hot against them, that I may consume them.*

Flectitur iratus voce rogante Deus.

What? גבור ואל שדי The strong, most mighty and omnipotent God, to be overcome, by weake, infirmed, mortall, and impotent man, through the power of faith-

faithfull and fervent *Prayer?*

O the Excellency, and the Efficacy of devout *Prayer!*

It it *Gladius, & Arcus Christiani,*

The ſword, and bow of a Chriſtian:

Jacob gave *Joſeph one portion above his bre-* Gen.48.
thren, which he got of the Amorites by his ſword 22.
and by his bow.

But the Chaldee Paraphraſt tranſlates it, By my *Prayer,* and by my *Supplication.* Which Tranſlation proveth, that *Prayer* is the Sword, and *Supplication* is the Bow of a Chriſtian, whereby he ſubdueth all his Enemies.

It is *Scala cœli, the Ladder of heaven,* on which the Angels aſcend and deſcend to our reliefe and ſuccour.

It is *Clavis Cœli, the Keye of heaven,* and if the wards of this Key be of Faith, it will unlock unto us the doores of everlaſting life.

Againſt whom can you imagine the gate of Heaven to be ſurer and faſter lockt then againſt Theeves and Robbers?

S. *Paul* is peremptory in this particular; *Be not deceived,* ſaith He, *neither Theeves, nor* 1 Cor.6.
Covetous, nor any of that curſed rabble he 10.
ſpeakes of there, *ſhall have any inheritance in the Kingdome of God and of Chriſt.*

But no ſooner comes the *penitent Thiefe* with

with this Key of *Prayer*, *Domine, memento mei cum veneris in regnum tuum, Lord remember me when thou commest into thy Kingdome*, but presently the doore is open unto him; with an *Hodie mecum eris in paradiso, This day shalt thou be with me in Paradise.*

A Key did we call *Prayer?* It seemes rather to be a Pick-lock, that did not onely open heaven gate, but also even let in a *Thiefe.*

He that formerly had rob'd passengers on the way, and walked in the way of errour, and shaddow of death; Now bids Stand to the *Way* it selfe: And sets onely upon
Ioh. 14.6. him who is *the Way, the Truth, and the Life*; and by his prayers unto him, as it were by a new kinde of theft steales Heaven.

And as the Thiefe by his prayers opened the doores of heaven, so *Elijah* the Prophet by his prayers made them fast.

Iam, 5. 17. *He prayed that it might not raine, and it rained not by the space of three years and six*
1 King. 18. *monethes.* When he fled from the presence of *Ahab.*

He tyed up the influences of heaven, and carryed away the Clouds in his *Mantle.*

It seemes God who is *the Father of the*
Ioh. 36.28 *drops of dew* saith *Job, and sendeth raine upon*
Mat. 5. 45. *the just and unjust*, saith our blessed Saviour, had

had granted unto *Elijah* a Patent, or Monopoly of the raine, and his prayers were the onely Rent he paid for it.

Eusebius reporteth, *Lib.* 5. That in the Primitive Church, *Anno Dom.* 175. The Army of Christians was called the *Thundering-Legion*; because upon their prayers, God scattered their Enemies with Thunder, and refreshed themselves with comfortable showers from Heaven.

But not to loose our selves and protract the time in this *Panegyrick* of Prayer.

It is our *Christian Sacrifice, the calves of our lips*, which after all the abolished Sacrifices of the Law, doth yet answer them all.

It is our *morning and evening Sacrifice, our incense offering* which we put into the hand of our high-priest Christ Jesus to offer for us.

Let my prayer be set forth in thy sight like the incense (saith David) *and the lifting up of my hands be an evening Sacrifice.* Psal. 141. 2.

Like *incense*, it vapors up in a sweet perfume in the nostrils of God.

It is our *Juge Sacrificium, our daily Sacrifice, pray continually*, saith the Apostle, pray without ceasing. 1 Thes. 5. 17.

Prayer is our *sinne-offering, our clensing-offering.*

Oratio sonat pestes mentis, saith the Father;

It

It cures the plague-sores of the Soule.

And God accepts of the fruit of the lips proceeding from a penitent heart, for the faults of the whole body.

Lastly, *Prayer* is our *Elevatum, or heave-Offering*, even the lifting up of our hands in his sight.

And blessed are they that can lift up pure hands in his Sanctuary, they shall be sure to have the Victory, and to triumph over all their Necessities.

Exod. 17. 11. When *Moses* hands were lifted up, then *Israel* prevailed, but when they hung downe, then *Amaleck* prevailed.

Moses is the *History*, and every man that is a meeke and faithfull man as *Moses* was, is the *Morall*.

When we lift up our hands and hearts to God in faithfull and fervent *Prayer*, then our sinnes and enemies doe both retire; but when we let them hang downe neglecting that necessary Duty, then they charge us with double Forces. Which teacheth us, how dangerous a thing it is to faint in *Prayer*.

And therefore cease not to *Pray for the Peace of Jerusalem*.

And thus doe I passe from the Dignite of *Prayer*, unto the Reasons of the Observation, *viz.*

Wherefore *Prayer to God is the onely salve*

to

to cure calamity and to continue the favour of God unto his people.

Because it is the Lords expresse Injunction, together with a gratious promise to grant our requests. *Reas.* 1.

Call upon me in the time of trouble: so will I heare thee, and thou shalt praise me. Psal. 50. 15.

Because there is a blessing pronounced by our blessed Saviour unto those persons that labour for the Peace of others. *Reas.* 2.

Blessed are the Peace-makers: for they shall be called the Children of God. Mat. 5. 9.

Because we being Children of the Church our Mother, we have a Portion in our Mothers Peace. *Reas.* 3.

For the Church our Mother and we her Children are *relata*, and mutually sympathize the distresses of each other.

And as we should condole the Church our Mothers adversity: so in like manner, we ought to congratulate her prosperity; our Portion being in her Peace.

Because of the happy Effect that *Prayer* produceth. *Reas.* 4.

If (saith God) *I shut the heaven that there be no raine, or if I command the Grashopper to devoure the Land, or if I send Pestilence among my people.* 2 Chron. 7 13, 14.

If my people among whom my name is called upon, doe humble themselves and Pray: and

seeke my presence, and turne from their wicked wayes, then will I hear in heaven, and be mercifull unto their sinne, and will heale their Land.

Unto which also S. *James* alludeth, where he saith, *Pray one for another that ye may be healed: for the prayer of a righteous man availeth much, if it be fervent.*

Iam. 5.16.

And therefore *Pray for the Peace of Jerusalem.*

And thus doe I passe from the grounds of the Observation, unto the Application.

The Uses of this point are briefely foure, *viz.*

1. *Use* of Examination.
2. *Use* of Exhortation.
3. *Use* of Reprehension.
4. *Use* of Consolation.

Examination.

Use. 1. TO Examine thy selfe whether thou *Prayest* for the Peace of the Church or no? if thou doest, then it is an Argument of thy Regeneration:

But if thou doest not, then it is an Argument that (as yet) thou art without the pale of the Church, and art still in thy Naturall cursed condition:

And one of the bastard-brood of Sathan,

and

and consequently a firebrand of hell; rather then a faithfull Son of God, and Heire of Heaven.

Exhortation.

TO exhort us all in Gods feare to pray for *Jerusalems* Peace: *Use* 2.

And this ought to be done secretly, privately, and publiquely; secretly by our selves, privately with our families, and publiquely in the Assembly.

Beloved, if thou art so aged, or otherwise possessed with infirmities, as that thou canst not fight for the Church when she is in distresse: yet if thou cast *Pray*, thou art for the Churches turne; and that thou maiest doe: for Prayer is a Spirituall quality of the Soule, which may be performed by a weake and infirmed body, and therefore as occasion is offered neglect not the same.

But, admit the Lord hath decreed (as I hope he hath not) that we should perish in a generall Calamity: yet notwithstanding, let us all endeavour for to die at the Altar, with Prayers in our mouthes.

Have not many Souldiers (who are out of this life departed) fighting, and dying in their owne blood, cryed aloud in the ears of God? and shall we be silent who are left

(as yet) alive after them? Shall not we *Pray* for the Churches Peace, who living in the bosome of the Church, have had our lives given us for a *Prey*, in this time of *War*?

Can we be so senseleſſe & careleſſe both of our own and others preſent calamitous Condition? That would not only be laid to our charge as a Sinne, but alſo redound to our great Shame, in ſucceeding Ages, even from all poſterity.

Loe, this is a duty which we owe unto the Church our Mother, and ſhe may juſtly claime it at our hands.

The word here Pray in our Text is rendred by ſome *orate*, and by others *rogate*, but the word in the Originall is שאלו the which being tranſlated is *poſtulate*, The *Hebrew Radix* is שאל which ſignifieth *Rogavit, Quæſivit, & precibus impetravit; impetrare, eſt quod petitur obtinere, in petione effectum habere.*

That is to importune God unceſſantly, (and never to give him over) by our Prayers, untill he be intreated of us that the Church enjoyeth her Peace.

Behold, our gracious God willingly accepteth unceſſant Suters, and alſo dearly loveth importunate Petitioners: Yea, the more earneſtly he is deſired of us, the more

ſweetly

sweetly he is delighted in us.

And therefore men of *Israel* helpe, helpe with your *Prayers, for our helpe standeth in the name of the Lord, who hath made Heaven and Earth.* Psal.121.2

So that it is He, and onely He, that can preserve the Churches Peace from disturbers.

Oh then let us flye and that speedily to the Lord of Hosts, and importunately implore his assistance; Let us be earnest suters to heaven, and desire the Almighty to command his Angell to pitch his tents about his Church; And for the preservation of her Peace, that his providence may be as *a wall of fire* round about her, to surround and incircle her from the insurrection of wicked doers. Zecha.2.5.

And thus whilst others digge out of the bowels of the earth powder and shot for our destruction, let us fetch our *Ammunition* from Heaven: let us looke up to the hils above, and to the heavens above them, from whence commeth our help.

Yea, let us all resolve with holy *David, O Lord we will not trust in our bow, it is not our sword that can helpe us, but it is thou that savest us from our enemies, and puttest them to confusion that rise up against us.* Psal.44. 6.7.

Unto thee therefore do we lift up our eyes, O thou that dwellest in the heavens. Psal.123. 1.

O Pray for the Peace, &c.

And now by the way of a neceſſary digreſſion, we are to pray not onely for the Church in generall, but alſo for our ſelves in particular:

Art thou fallen into any ſinne?

Then pray that thou maiſt recover thy foote out of the ſnarne of the Devil.

Doeſt thou ſtand upright in thine integrity?

Then Pray that thou maieſt not be led into Temptation.

And thus upon every occaſion we ſhould repaire unto the Throne of grace, to finde grace and helpe in the time of need; that ſo we may have a ſpeedy ſupply of aſſiſtance from heaven againſt all our infirmities.

At which Throne of grace, our faithfull and fervent prayers will find acceptance, and will be ſo prevalent both for our ſelves and others, that we ſhall grow in the ſtrength thereof, from one degree of grace unto another, untill we become perfect members in Jeſus Chriſt.

And therefore, let us not ceaſe to pray particularly for our Selves, and generally for the Peace of the Church.

O Pray for the Peace, &c.

Repre-

Reprehension.

TO reprove all those persons that doe not pray for the Peace of the Church: *Use.* 3.
My Charitable censure of this Congregation is, that there are no such persons present here; But if there be any, then to them I say,

Oh Ungratious Children, what are ye utterly void of all humanity?

Are ye stupified and become altogether senseleſſe of your Mother the Churches callamity?

Are ye wholly deprived of all naturall affection?

Is your Mother in misery, and can ye not mourne for her?

Is Shee in adversity, and can ye not pitty her?

Is she in distresse, and can ye not pray for her?

Unto whom shall I compare you? but unto that Widdow of whom S. *Paul* speaketh to *Timothy*, *who living in pleasure, is dead whilst she liveth.* 1 Tim. 5. 6

Or to the Angel of the Church of *Sardis*, of whom the blessed Spirit of God saith, *Thou hast a name that thou liveſt, but thou art dead.* Rev. 3. 1.

Loe thus, such persons are frozen in the

dregges of their owne impieties, and will not suffer the heat of Gods blessed Spirit to enter into their hearts to dissolve them;

Whereby their hearts might relent, and their bowels of Compassion yerne within them, towards the distressed Church which they professe to be their Mother.

Oh, how justly are those unnaturall Children to be reprehended!

Let therefore all such persons be ashamed for their neglect herein for the time that is past; and make it their practice to pray for the Churches Peace for the time to come.

O Pray for the Peace of Jerusalem.

Consolation.

Use 4. TO Comfort the hearts of all those persons that have conscionably performed this Christian duty of praying for the Peace of the Church; for their reward is with God.

The God of the true Church, for whose Peace thou hast prayed, and whom thou hast greatly pitied when she was like a Lily amongst the Thornes, will one day imbrace thee in the armes of his mercy;

And thou shalt see the Church in her perfect beauty, and shalt with her (from God) receive a Crowne of immortall glory.

And

And therefore comfort thy selfe, for having done the worke, thou shalt be sure to have thy wages, not as deserving any thing that is good at the hand of God, but onely proceeding from Him *ex merâ gratiâ*; having laboured faithfully by fervent prayer, to procure the peace of the Church militant here upon earth;

Thou shalt be sure to reigne with her when she shall be gloriously Tryumphant in heaven.

Where all tears shall be wiped from her eyes, and she shall sing *Hallelujah, Praise, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lambe for evermore.* Rev. 5. 13.

And thus much for the exhortary Christian Religious Duty, set downe in this word *Pray.*

O Pray for the Peace, &c.

From which word you may remember the Doctrine.

Prayer to God is the onely salve to cure calamity, and to continue the favour of God unto his people.

And now let us come to the next considerable in our Text, *viz.* the *Subject* of this Duty, set downe in the word *Peace.*

From which word you may remember the Doctrine.

Peace

Doct. *Peace is a pretious blessing of God, well deserving the prayers of his faithfull servants.*

As I spake formerly of the Duty *Pray*, so now I shall say of the subject *Peace*; I purpose not to handle it Common-place way, for then I must speake of *Pacis externæ, Internæ & eternæ*, of Peace Externall, Internall, and Eternall; and so should I be copious in the prosecution thereof, and consequently troublesome to your patience; but through the assistance of Gods blessed Spirit, I will observe the same method as I began.

This word *Peace*, although it be but a short word, yet it worthily deserves our Devotions, and justly may bespeake our Prayers.

For, it is the Mother, yea and the Nurse too, of all earthly Blessings, without whose fostering and attendance, like wretched Infants left to themselves, they quickly dye and are turned againe to their dust.

And therefore cease not to *Pray for the Peace of Jerusalem.*

Peace, is a word but of one sillable, yet very pregnant in its signification, and may not unfitly be parallel'd to that Cloud which *Elijah's* servant saw, The which although at the first sight it seemed no bigger then *a mans hand*, yet it was full of water, and quickly over-spred it selfe over the face of

1 King. 18 44.

the

the whole heavens.

Loe, ſuch is the name of *Peace*, a little Cloud to looke upon, but very full of water; for it conteines in it both the former and the latter raine of Gods mercy.

Peace, may fitly be compared to *Pandora's Box*, for it is (as it were) the Neſt wherein all other good bleſſings are hatch't; yea, the ſumme, complement, and Epitomy of all earthly felicity:

Arts, Sciences, Lawes, Trades, Husbandry, and all the good theſe bring us, are formed in her wombe, and ſuck the milke of her breſt; She firſt gives them life, and afterwards gives them growth and perfection.

Whereas, when *War* once invades the gates; it deales with the Children of *Peace* as *Herods* Butchers did with the Infants of *Bethlehem*. Mat. 2. 16.

It raviſhes them from the ſweet embracements of their tender Mother, and cuts the throates of all her hopefull Progeny.

The time was that our Engliſh Nation thought themſelves very ſecure, ſinging nothing but Requiem's of *Peace*, *Peace* unto themſelves, as the Prophet *Jeremy* ſpeaketh of the *Jewes*. Ier. 6. 14.

At which time, Reaſon ſhould have perſwaded them not to be ſo lulled aſleep, and as it were bewitched with the ſweet and char-

charming name of *Peace*, as utterly to forget the time of *War*.

It is no ill policy whilst the weather is calme, to provide for a Storme; for when once the Skie is obnubilate, the Cloudes are growne thick and black, the Tempest is up, and the great drops begin with violence to fall upon us, then it is necessarily high time for thin-cloathed persons to runne for a Shelter: The former of these we have improvidently neglected in the time of *Peace*, but alas the latter is now our present condition, being greatly afflicted in this time of *War*.

And therefore Pray for the Peace, &c.

Beloved, If ever there be a time that the *Sea doth rejoyce, and the floods clap their hands for joy*, as *David* saith there is; If there be a time that the *Hils are joyfull together, and all the Trees of the wood rejoyce before the Lord:*

Psal 65. 13, 14. And if there be a time that the *Vallies stand so thick with corne that they doe laugh and sing*:

Surely, it is no other then the time of *Peace*.

For if once *Nimrod* the mighty Hunter be up with his Kennell of Plunderers at his heeles, they quickly make them alter their Note.

Ioel. 1. 12. Loe then, *the harvest of the field is perished,*

the

the Vine is dryed up, and the figge-tree languisheth, the pomegranate tree, the palme tree and the apple tree, even all the trees of the field are withered, because joy is withered away from the sonnes of men.

And thus, all the joy of the field is by the noise of Drums, and the neighings of horses, and the clashing of Armes, quite drownd and destroyed; and so its mirth is turned into mourning:

And therefore *Pray for the Peace, &c.*

And doth not Religion also owe much unto *Peace* for her Pupillage & Protection?

Surely, She spins the cloth for the Curtaines of *Solomon.* Prov. 31.

Take an example hereof, *Acts 9. 31. Then had the Churches rest*, saith the Text, *throughout all Judea, and Galilee, and Samaria*, And what then follow'd? *They were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.*

Good dayes, Faire weather, and Peaceable times, make much for the Churches enlargement: But *tempora si fuerint nubila*, In the stormy winde and tempest; *In the great water-floods they will not come nigh her.* Psal. 32. 6.

When the Earth is overwhelmed with a deluge of blood, no marvell if Religion flutters like *Noah's Dove* hither and thither, and finding no rest for the sole of her foot, returnes Gen. 8. 9.

turnes back to the Arke, into the hand of God that ſent her forth.

So that now we may plainely perceive; all Bleſſings both of Church and Commonwealth, as well Divine as ſecular, are wrapt and folded up(as it were)in the boſome and lap of *Peace*.

As that Great ARTIFICER *Phidias*, who made that famous BUCKLER for *Minerva* the Goddeſſe of the *Athenians*; ſo contrived the ſame, that he wrought his owne name in the Center of the BUCKLER, which was ſo framed of ſeverall pieces and minims, that it was impoſſible to race or pick it out, without deſtroying the whole worke:

So, Almighty God,the great *Opifex rerum*, as the *Poet* ſtyles him, the Creator of the Univerſe,hath ſo interwoven his owne name and attribute who is the God of *Peace*, in the very heart and Center of the World, that it is impoſſible to race or pick *Peace* out, without the whole *Series* of Gods bleſſings fall to the ground.

And therefore *Pray for the Peace, &c.*

Thus much for the proofe of the Doctrine, ariſing from this word *Peace*, viz.

Peace is a pretious bleſſing of God, well deſerving the prayers of his faithfull ſervants.

And now follow the Reaſons to confirme the ſame.

Be-

Because *Peace* is one of the fruits of Gods blessed Spirit, and therefore a pretious Blessing of God, well deserving the prayers of his faithfull servants. *Reas.* 1.

The fruit of the spirit is love, joy, Peace, &c. Gal. 5. 22.

He that prayes not for it, is altogether unworthy of it, and may justly conceive he shall goe without it:

And he that prayeth for it, and doth obtaine it, let him not thinke there is any thing in himselfe that deserves it, but that it proceedes onely from the free grace of the God of *Peace*, through him who is the PRINCE of *Peace*. Esay 9. 6.

Because the want of *Peace* is accounted as a Curse upon wicked men that have it not, this is their portion in judgement allotted unto them, to be tumbled and tossed, vexed and perplexed. *Reas.* 2.

It was *Jezebels* expression to *Jehu* when he came to destroy her, *Had Zimri Peace who slew his Master?* 2 King. 9. 31.

And to this purpose also speaketh the Prophet *Isaiah*, where he saith, *There is no Peace, saith my God, to the wicked.* Esay 57. *ult.*

Because of the great Benefits both Temporall and Spirituall which the blessing of *Peace* unto us produceth. *Reas.* 3.

Temporall, In the time of *Peace* men may follow the ordinary workes of their par-

particular callings, without moleſtation or interruption, whereby worldly wealth may be attained, which through Gods bleſſing upon it, may be for the comfort of our ſelves whilſt we live, and the benefit of our families when we are dead.

Spirituall, In the time of *Peace*, the Temples of Gods may be freely frequented, the holy Communions reverently received, Opportunity had to hearken to the word preached, Leiſure alſo to read, pray and meditate upon the ſacred Scriptures, all tending to the ſalvation of the Soule in the world to come.

Whereas, if there be diſſention and *War*, then the offices of husbandry and all profitable callings are neglected, corne and graſſe are ſpoiled, houſes fired, women raviſhed, all holy duties through fear of the Enemies violence omitted, whereby prophaneneſſe and barbariſme commeth to prevaile; to the ruine of the body, and the deſtruction of the Soule.

All which are anſwerable to that Expreſſion, *Concordia res parva creſcunt, diſcordia dilabuntur. By Concord ſmall things grow great, but by diſcord great things are ſoone waſted and brought to nothing.*

Loe, thus beloved, I have apparently proved unto you, that *Peace* is a ſweet Bleſſing;

a

a Blessing of Blessings, yea and as considerable a gift as any of those that descend from above.

And thus I passe from the Reasons of the Observation to the Application.

The Uses of this point are briefely foure, *viz.*

1. *Use* of Caution.
2. *Use* of Instruction.
3. *Use* of Exhortation.
4. *Use* of Thankefulnesse.

Caution.

IS it so then that *Peace* is a pretious Blessing of God, well deserving the prayers of his faithfull servants? Oh then, let us all beware and take heed, that we violate not that *Peace* which God is pleased to bestow upon us, by sowing the seedes of discord, and kindling the coales of dissention in those places where it is; But doe our best endeavour to preserve the same, and to *keepe the unity of the spirit in the bond of Peace:* *Use.* 1. Eph.4.3.

That so we may be in a capacity to live comfortably in this world, and also prepare our selves to live joyfully in the world to come.

And therefore *Pray for the Peace, &c.*

Instruction.

Use 2. TO teach us to lay the foundation of this Blessing of *Peace* above with God. Wouldest thou be at peace with all men, and that all men should be at peace with thee? then be thou carefull that thy conversation displease not God, that he may be at peace with thee, who hath all power (when he pleaseth) to turne the hearts of all men in the world against thee.

Wouldest thou be at peace with the Creatures, and have a league made *with the stones of the field, and the beasts of the field*? Then be thou at one with their Creator, whose hosts they are to destroy thee at his pleasure:

Iob 5.23.

For the creatures are all armed against him, who by sinne taketh up armes against their Creator.

Doest thou desire to have inward Peace in thy Heart and Conscience, whereby to strengthen thy Heart, and comfort thy Conscience, in thy inward conflicts, and Spiritual combats, against the filthy lusts of the Flesh, that they infect thee not; the inticing allurements of the world that they deceive thee not; and the subtile suggestions of the Devill, that they destroy thee not; whereby thy pretious soule (maugre all

all Malignity) may be safely preserved from Infection, Deception, and Destruction?

Then thou must list thy selfe under the PRINCE of *Peace*, become a dutifull and faithfull servant unto his Commands, and a magnanimous and valiant Souldier, for to fight couragiously under his Banner.

Wouldest thou have all opposite power against thee subdued under thee, and thine enemies to become thy friends? then let thy wayes please the Lord.

In a word, Wouldest thou enjoy prosperity? then *acquaint thy selfe with God, make peace and thou shalt have prosperity.* Iob 22.21

And labour speedily to become a Childe of the Church, for *much peace shall be to her Children.* Esa. 54.13

Also delight thy selfe in the law of God. Psal. 1. 2, 3, 4.

But none have more peace in this world then the wicked man, he prospereth in the world, and all things goe well with him, even according to his hearts desire. *Object.*

David is *hunted like a Partridge upon the mountaines*; while *Saul* and divers others joyfully pursue him, expecting his ruine. 1 Sam. 26. 20.

Hezekiah liveth in pensiveness, while *Rabshakeh* raileth blasphemously (against him) at his pleasure. 2 King. 18.

Lazarus lieth at the rich mans gate in a pittifull condition; while the rich man him- Luk. 16.

ſelfe is at eaſe, and ſwimmeth in the confluence of outward good things.

The *Jewes* are ſorrowfully captivated in *Babylon*; while their reprochfull Enemies inſultingly and triumphantly over them, are glad and rejoyce.

Pſal.130. 7.

The *Iſraelites* are vaſſalized, being oppreſſed with heavy burthens in *Ægypt*; while *Pharaoh* and the *Ægyptians* live in jollity, and plot greater miſchiefe againſt them.

Exod.5.

And are there not alſo (at this day) here in *England* amongſt our ſelves, many living in great want and poverty; Godly, Religious, indigent, and poore perſons, living in great want and poverty; whoſe hunger-ſtarved *Skelleton-like bodies*, are as it were Anatomized dead Corpſes, while their Soules are ſtill remaining in them; lying under the heavy preſſures, and intollerable burthens impoſed upon them, the which have been unto many who lately have departed this preſent life, no leſſe bitter then Death it ſelfe; whoſe blood (I am perſwaded) like that of *Abels*, cryes up into heaven for vengeance, to deſcend upon thoſe their unnaturall, cruell, and mercileſſe oppreſſours: the Lord in mercy towards our *Engliſh Nation*, ſpeedily put a period to this Evill amongſt us.

Whereas there are alſo amongſt us, many god-

godlesse, gracelesse, and vicious persons, *whose eyes swell with fatnesse and they doe even what they lust*; fatting themselves (without Repentance) against the day of slaughter; posting in the way that leads to the Land of everlasting darkenesse: and yet prosper in the world, enjoying (for the present) abundance of worldly wealth, *Peace*, and prosperity. Psal. 73.7.

Loe, the consideration of this seemingly prosperous strange condition, exceedingly troubled the Prophet *Jeremiah*, *O Lord* (saith he) *if I dispute with thee, thou art righteous, yet let me talke with thee of thy just judgements: wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously transgresse?* Ier. 12.1,2

Thou hast planted them, and they have taken root: they grow and bring forth fruit: thou art neere in their mouth, and far from their reines.

And this also greatly grieved the Prophet *David*, *My feet* (saith he) *were almost gone*; *my treadings had well-nigh slipt.* Psal. 73.2, 3.

And why? I was grieved at the wicked: I doe also see the ungodly in such prosperity.

Thus, the flourishing, imperious and prosperous condition of wicked men, spreading themselves like a greene Bay-tree, and bringing their enterprises to passe according to

their owne hearts desires, while the Children
Psal. 102. 9 of God lie low in the dust, *eating ashes as it were bread, and mingling their drinke with weeping*, are trampled upon by their Insolencies, Oppressions, and prophane Censures; caused *David* (being a tall and well rooted *Cedar*) to stagger: yea, this Conflict had neere surprised him; this Tempest had wel-nigh overwhelmed him; and this Blow had almost wounded his faith unto death; had he not timely stept into the Sanctuary of the Lord, and there understood the end of those men; *How suddenly they are destroyed, perished, and horribly consumed.*

The words in the Originall are תמו מן-בלהות the which being translated are *Consumpti sunt à terroribus.*

So that the *Peace* and prosperous estate that ungodly men have, though it seeme to the world never so pleasing and delightfull; yet notwithstanding, it is but of short continuance and full of feares.

Such men like *Damocles* at *Dyonisius* Table, may feede their hopes with the choisest dainties; but the just revenging Sword of the righteous God, being pendulous over their heads, threatens fearfull judgements to fall upon them to their destruction.

Answ. Wicked men have indeed a kinde of *Peace*, but it is onely outward, not inward, nor grounded

grounded on peace with God: and therefore although to the world it may seeme faire and flourishing, yet notwithstanding it is but deceitfull, unsound and vanishing.

Zophar the *Naamathite* compares it to a *Dreame*, affirming that *the wicked mans joy is but for a moment.* Iob 20.5, 6,7.

So that *although his Excellency mount up to the heavens, and his head reacheth unto the clouds. Yet shall he perish for ever like his dung.*

The holy Ghost compares it to *the crackling of thornes under a pot*, which for a time make a faire blaze, and a great noise, but all is almost ended, as soone as kindled. Eccles.7.6.

Yea, the *Peace* of wicked men is so deceitfull, as that it most deceiveth them when they depend most upon it.

It is S. *Pauls* expression, *When they shall say, Peace and safety: then sudden destruction commeth upon them, as travaile upon a woman with childe, and they shall not escape.* 1 Thes,5.3

The which made the Prophet *Amos* say, that *the Lord will cause their sun to goe downe at noone.* Amos 8.9.

As *Belshazzar* sunke downe at his banquet, *when he saw the hand writing upon the wall.* Dan.5.5, 6.

So that their *Peace* is but a Truce for a time, which once expired, the Lord is up in Armes, for further revenge against them.

Loe, thus beloved we see, that although

wicked men ſometimes have peace, yet it will be unto them no better then a broken reede of *Ægypt*, deceitfull, unſound, and vaniſhing.

And therefore that our *Peace* may be the more permanent, let us lay the foundation of it above with God.

And ceaſe not to pray unto him, for the *Peace of Ieruſalem.*

Exhortation.

Uſe. 3. TO exhort us all in Gods feare to doe our beſt endeavours to procure this bleſſing of *Peace.*

And here I ſhall ſpeake *Per* Ἀντίθεσιν, *id eſt, cùm per contraria amplificamus*, A prevalent Motive hereunto may be taken from the contrary, *viz.* the great calamity, the miſerable miſery, and the devouring deſtruction of woefull *War.*

The worth of a Jewel is beſt knowne by its want; witneſſe the long abſence of our Gracious and Dread Soveraigne.

For good things are knowne *Carendo, magis quàm fruendo*, as the *Philoſopher* ſpeakes; *better by their lack, then their enjoyment.*

And we are likely to judge more exactly of a beautifull picture, by caſting our eyes upon ſome deformed misſhapen draught that

that ſtands neere unto it.

Anſwerable hereunto, turne but your eyes now a little from the beautifull face of *Peace*, to behold the deformed and ugly, morphewed vizor of *War*.

And here I ſhall not need to ſhip your meditations for a waftage beyond the Seas; that ſo I might land you on the deſolate ſhore of *Germany*, or the no leſſe woefull and blood drunke Country of *Ireland:*

Although it might be well worth your labour, ſometimes to be imbarked for ſuch a meditation.

I ſhall not need to travell far abroad to ſhew you the diſmall face of *War*, Woe and alas, our owne Country and Clime hath ſaved me that labour.

For looke either Eaſt, Weſt, North, or South, this way or that way, and you may ſee the blood of your brethren that lately hath been ſpilt like water on every ſide of *Jeruſalem*.

And not onely ſeene with your eyes, but alſo heard with your eares, the daily dolorous and Tragicall *tidings*, of the ſacking of Cities, the burning of Towns, the Plundering of Houſes, the filling of Priſons, the emptying of Purſes, yea and of veines too. for there hath beene Bloodſhed, Ruine, Deſtruction, and Heapes upon Heaps, ſo that many thou-

ſands

ſands of our Chriſtian Brethren have lately loſt their lives in this unchriſtian Quarrell.

And yet notwithſtanding (alas) what is all this? for unleſſe the bleſſing of *Peace* commeth in to ſuccour us, all theſe are like to be with us but *the beginning of ſorrowſe.*

Mat.24.8.

Our diſſention hath been a Civill, Domeſticall, and inteſtine *War*, in the very bowels of the *Kingdome*, and may fitly be parallel'd to that Burthen of *Ægypt* which God laid upon their ſhoulders by his Prophet. *I will ſet the Ægyptians againſt the Ægyptians: and they ſhall fight every one againſt his Brother, and every one againſt his neighbour, City againſt City, and Kingdome againſt Kingdome.*

Eſa.19.2.

Which cals to minde thoſe deſtructive dayes that our Saviour predicted ſhould lead on this wicked world to its utmoſt period.

Luk.12. 52. *There ſhall be five in one houſe divided, three againſt two, and two againſt three.*

Beloved, I need not tell you that this day this Scripture is fulfilled in your eares, you know it right well (unleſſe you be onely ſtrangers in *Jeruſalem*, and know not the things that are come to paſſe there in theſe dayes) That this unnaturall *War* hath engaged the Father againſt the Sonne, and the Sonne againſt the Father; and the Brother againſt the Brother.

Who

Who like the Serpentine Brood of *Cadmus*, sheath their swords in each others bowels.

Pereunt per mutua vulnera fratres.

And now in this unnaturall Condition, (not much digressing) I shall in a few words give some Religious directions unto the Souldiers, being the Instruments of War, concerning their deportment in their Warfare.

The Lords servant *Joshua*, being *Israels* most Noble and valiant Generall, who had the leading of six hundred thousand men, and Conquered one and thirty severall Kings in a short time; having received his Commission from *the Lord of Hosts, who is the King of Kings, and Lord of Lords*, had this exhortation from the Lord, annexed unto it, with a gratious promise unto his proceedings: *Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou mayest observe and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good successe.* The which is recorded and still remaineth in force for succeeding Ages.

Iosh.12. 24.

Iosh.1.2. Rev.19.16

Iosh.1.8.

Hence then, All Souldiers should learne, that in all their Military Actions, they ought to make the word of God to be their guide; for

for the Omniſcient and Omnipotent God is the great and univerſall Warriour of the whole world, He it is who directeth every Bullet, Sword, Speare, and Dart to the Perſon appointed. And wherefore it commeth to paſſe, that in the Battell ſome are wounded, ſome out-right killed, and ſome eſcape untouched, is a ſecret lockt up in the boſome of God, and therefore not to be pried into by the ſons of men.

Every Souldier that putteth himſelfe into Military ſervice, and doth execution upon others, ought to have in his heart zeale for the glory of God, without any by-ends, or ſiniſter-reſpects of his owne unto himſelfe, otherwiſe, he is a Murtherer in the ſight of God: For the Lord ſaith by his Prophet *Hoſeah*.

Hoſ. 1. 4. פקדתי את דמי יזרעאל על־בית יהוא

I will viſit the blood of *Jezreel* upon the houſe of *Jehu*: That is, I will be revenged upon *Jehu* for the blood that he ſhed in *Jezreel*: for although God ſtirred him up to execute his judgements upon wicked perſons, yet he did that Military ſervice for his owne Ambition, thereby to ſatisfie the luſts of his owne proud heart, and not for the glory of God.

The word there in the Originall is דמי which ſignifieth *bloods*, intimating thereby to

to the world, that the blood of every particular perſon that hath been ſo ſhed by a party not ſo qualified, ſhall be reputed as Murther in the ſight of God.

Oh then let every Souldier ſeriouſly examine his owne heart in what condition he ſtandeth, whether he be juſtly acquitted for what he hath done in that nature, or ſtandeth guilty as a Murtherer in the ſight of God.

But happily ſome Souldier may here ſay *Object.* in defence of himſelfe, who hath not chiefely and zealouſly aimed at the glory of God in the paſſages of his hoſtile ſervice; I have beene preſſed to this ſervice againſt my will, and that which I have done in any Battell was but in mine owne defence, and therefore if I have ſlaine any, the guilt of that blood will lye upon thoſe that compelled me ſo to doe, my ſelfe ſhall be acquitted of it, and they themſelves reſponſible for it: but howſoever (I know aſſuredly) that the Lawes of the Land can lay no hold upon me for it.

Although thou maieſt have ſecurity given *Anſw.* thee from all Temporall Lawes, and freedome from all corporall puniſhments; yet notwithſtanding, Murther is ſuch a cruell, bloody, hainous, and horrible ſinne, as that the guilt thereof will continually wound thy

Con-

Conſcience, and conſtantly will follow thee at the heeles, as the Jaylor doth his Priſoner, ever ſtinging, vexing, troubling, and tormenting thee, at the inevitable remembrance of the righteous judgements, and juſt vengeance of the all-powerfull revenging God, unto which (by the ſinne of Murther) thou haſt made thy ſelfe lyable every houre, untill thou doeſt truly, throughly, and heartily repent thee of it.

And therefore whoſoever thou art that takeſt upon thee the honourable calling of a Souldier, examine thy condition by the word of God, *viz.* The juſtice of thy cauſe; the willingneſſe of thy heart; the lawfulneſſe of thy calling: the readineſſe of thy obedience to Gods commands, as to ſtrike when he biddeth, and to forbeare when he forbiddeth.

Have regard unto this I humbly pray thee; as alſo not to Rob, nor Plunder, nor Kill, nor fight, but againſt a lawfull Enemy: ever remembring, and conſtantly practiſing that Religious exhortation of *Moſes*, unto Souldiers when they goe to War; *When the Hoaſte goeth forth againſt the enemies, then keepe thee from every wicked thing.* And ſo ſhall thy ſervice bring glory to God, Credit to thy Perſon, and comfort to thy Conſcience.

Deut. 23. 9.

And

And as Souldiers in a skirmiſh, if they keepe not Ranke and File, they will be in danger of their bodies deſtruction: So in like manner, if Souldiers obſerve not theſe Rules, they will be in danger of periſhing their Soules.

But alas, all Souldiers obſerve not theſe Rules, for many times in the Wars, there is Gaine inſtead of Godlineſſe, Courage inſtead of Equity, Blood-thirſtineſſe inſtead of Valour, Policy inſtead of Juſtice; and which is alſo greatly to be lamented, in many Souldiers no Religion: for ſeldome doe they pray till they be in danger of Death: And yet how carefull ought they to be to have grace in their hearts, who carry (as it were) their lives continually in their hands? But O how defective are many of them, of what they ought to be; being full of fierce fury, enraged Violence, cruell Hatred, curſed covetouſneſſe, thieviſh Plundering, ſwiniſh Drunkenneſſe, beaſtly Whoredome, abhominable Oathes, horrid Blaſphemies, helliſh Curſes, impure Diſcourſes, terrible Threatnings, falſe Accuſations, filthy Communications, &c. The conſideration whereof greatly grieveth the ſoules of Conſciencious men, and frequently maketh their hearts to tremble within them.

Can ſuch irregular Souldiers to the Lawes of

of God, hopefully expect in mercy a Blessing from God, upon their Military Designes and Actions? Certainely no: but rather in judgement fear a Curse, where by there shall be to themselves nothing but Ruine & Confusion.

And therefore I heartily wish that all Souldiers would henceforth carry themselves (in all their thoughts, words, and Warlike Actions) so Religiously towards God, as that they may be constantly in favour with him, and consequently have him for their Protectour in their greatest danger: and not resolutely to follow the wicked wayes, and leud lusts of their owne corrupted hearts, to the great dishonour of God in this world, and the everlasting and just condemnation of their owne soules in the world to come.

Object. But here peradventure some may Object, We fight for the maintenance and continuance of the Protestant Religion.

Unto which I answer,

Answ. Religion, as it is in truth and sincerity, is highly and greatly to be esteemed, being a Divine honouring of God, according to his holy will revealed in his word: but woe and alas may we all justly cry out, as it hath beene formerly, so it is now in these disasterous dayes especially, the delusive specious Pretence, the deceitfull dangerous Masker, and

and the dazling golden outſide of all Rebellion.

And to the great griefe both of our Dread Soveraigne, and all His faithfull Subjects, the very Load-ſtone to draw and attract the Iron hearts of many thouſands of this Kingdome, into unnaturall, unchriſtian and horrid Rebellion, againſt all juſt, Regall and lawfull Authority.

Under which deluſive Pretence, of fighting for the Proteſtant Religion, there hath been produced many unhappy, yea curſed effects of late amongſt us, of which I will nominate a few, *viz.* The Omiſſion of the holy Prayer of Jeſus Chriſt.

The not publiſhing of the Law of God.

The not reading of the Apoſtles Creed.

The not adminiſtring of theSacrament of the Lords Supper.

The mixture of the Fancies, Inventions, and Corruptions of men, with the pure and holy Goſpell of Jeſus Chriſt, The deprivation of all the Lands, Livings, Goods and Eſtates, of all the Nobility, Gentry, Clergy, and Laity of this Kingdome, that either are or were of the Kings Party.

The over-burdening of this whole Kingdome with intollerable Taxes.

The bitter, fatall and deadly impriſonment of many for their Kingly fidelity, in

which Prisons some of them yeelded up their soules into the hands of their heavenly Father, my selfe then being in the *Metropolis* of this Kingdome a Prisoner with them, and at the deaths of divers of them.

These, together with the losse of many thousands of the Kings faithfull adhering Subjects innocent lives, have beene some of those woefull effects, which the delusive specious Pretence of fighting for the Protestant Religion, hath lately produced amongst us in this Kingdome.

God in mercy looke upon us, and speedily deliver us all out of this destructive and calamitous condition.

War, may not unfitly be compared to a cruell wilde Beast, a Savage Tyger, or a fierce Lion, which at the best lookes gasht and grim, even then when he is first rouzed out of his Den:

But nothing to that he will doe afterwards, when he hath been well baited and chafed.

Oh, then death sparkles through every looke: And in the end he growes savage, and teares and rents all that lies in his way.

God looke downe in mercy upon us, and keepe us from those distastefull fruits of War that other Nations have tasted; Sower fruits have they been unto them, by which their

their teeth have been ſet on edge: ſuch as the Diſhonouring of Matrons, the Deflowring of Virgins, the toſſing of Children upon the pikes of remorſleſſe Souldiers, the roſting of Infants, Murthers, Rapes, Maſſacres and all Tragicall Pompe of bloody cruelty that uſeth to attend upon the inraged Sword.

And when the Sword hath acted his part awhile, and the Drums ſounded alarums to the Battell, and the Trumpets blown preparatives for the *War*, and the Cannons roared loud deſtruction from the one end of the Kingdome to the other:

Then ſteps up Famine for a new ſcene of Miſery, and this proves no leſſe cruell, and altogether as fatall as the former.

Then, thoſe over-gorged ſtomacks and full bellies, that have been too much filled with dainty diets variety, muſt be made a prey to the hungry jawes of pining Scarcity.

This ſets forth the Prophets cry in the ſtreets, *My leaneneſſe, my leaneneſſe.* Eſa.24.16.

This brings the late faſtidious & over-curious palate, to the loathſome diet of Horſe fleſh, and Dogs fleſh, and vermine, and excrements of Beaſts; yea, of old ſhooes and leather trunkes.

Such a black Bill of diſtaſtefull dyet and ſurfeiting fare *Joſephus* brings in of Gods

owne people, when *Titus* and *Vespatian* laied siege to the wals of *Jerusalem*.

The Children there cryed out unto their Mothers, *Where is bread and drinke?* when *they swoonded as the wounded in the streets of the City, and gave up the ghost in their Mothers bosome.*

Lam. 2. 12.

Yea, the Prophet complaines there, of the peoples extreamity through Famine;

Behold O Lord (saith he) *and consider to whom thou hast done this: shall the women eat their fruit, and Children of a span long?* Verse 20. The words in the Originall are עוללי טפחים *Little of educations.*

What obdurate hearted Parents cannot mourne for their little Infants in so great extreamity?

Also the Famine in *Samaria* was so great, that *an Asses head was sold at fourscore pieces of Silver, and the fourth part of a Cab of Doves dung at five pieces of silver.*

2 King. 6. 25.

Yea, in the extremity of Famine, Mothers have eaten their owne Children; which caused the woman to cry out against her neighbour unto the King, *Helpe, my Lord, O King.*

The King said unto her, What aileth thee? And she answered, this woman said unto me, Give thy sonne that we may eat him to day, and we will eat my sonne to morrow.

So

So we sod my sonne, and did eat him, and I said to her the day after, Give thy sonne that we may eat him, but she hath hid her son.

When the King heard this, *he rent his clothes*, in token of humiliation. 2 King. 6.

Oh, whose heart cannot relent within him, at the consideration of this woefull condition: That the hunger-starved and pined mother, though compassionately affected and tender hearted to her Infant, shall be driven to dish up her owne Childe for a Breakfast.

And thus a miserable *Myriam* sacrificing her sonne to famine, shall be constrained to make the Wombe of her increase, the Tombe of her posterity.

And so to turne the fruit of the Wombe into meat for the belly.

Beloved, if it be a griefe to any to hear this; what then will it be for them to see it and suffer it?

Loe, thus have we heard of the woefull misery of Famine which War produceth.

And therefore let us all in Gods feare doe our best endeavours to procure the Blessing of *Peace.*

O Pray for the Peace of Jerusalem.

The word here *Peace* in our Text in the Original is שלום *à radice* שלם *quod significat pacem habere, id est, pace vel prosperi-*

tate frui, which signifieth to have Peace, that is to say, to enjoy Peace or prosperity.

And would we not willingly enjoy *Peace?* certainely yea; Then let us now at the last learne the true and right way to *remedy* this our evill of *War* amongst us; lest by our carelesnesse and continuance in wickednesse, our בית־אל the house of God become (unto us) בית־ענת the house of Affliction: and our ירושלם the Vision of Peace; be made (unto us) ירושיב a most homely and unpleasant place: and our בית־חנן the house of Grace and Favour; be turned (against us) into בית־חורן the house of Anger and Displeasure: and whereby also the Lords long-suffering turne (against us) into Wrath, and consequently the Sword of *War* our lives into Death.

The Meanes then to attaine Gods blessing of *Peace* in this our disturbed Kingdome follow, and they are these, *viz.*

The first is *Prayer.*

The second is *Humiliation.*

The third is *casting away all our transgressions.*

For a Man to be in Misery and not to *Pray*; is an infallible Signe of his *Infidelity.*

For a man to pray, and not to *humble himselfe*, is an evident Token of his *Hypocrisie.*

For

For a man to *pray, and humble himselfe, and not cast away all his Transgressions*; is an apparent Testimony of his *Obstinacy*.

And therefore, to free our selves from the guilt of *Infidelity, Hypocrisie, and Obstinacy*, let us speedily put in practice the Meanes here prescribed, *viz. Prayer, Humiliation*, and *Casting away all our Transgressions*.

Concerning the first of these, *viz. Prayer*; I shall not need to say much, because I have spoken so largely thereof already; yet notwithstanding in regard *Prayer* is one of those Meanes here prescribed, for the Aversion of the judgement of *War* from us, I shall therefore speake a little more thereof.

Prayer, is the great prevailing Ordinance of God; both for a prevention from our falling into evils, and also for our speedy deliverance out of them, being fallen into them.

The Saints of God have ever made *Prayer* the *Alpha* and *Omega*, of all their Actions.

The good and right use of *holy Prayer* amongst devout and Religious persons, hath alwayes been esteemed both the first and last *Remedy* in our greatest dangers; as being most prevalent with God for our speedy deliverance: For when all earthly *Policy*,

and worldly Stratagems are fled from us, and all our former fast friends shrinkingly from us, have forsaken us, and Death stands at our elbowes ready to seize upon us; yet still *Prayer* is left with us, as a gracious *Oratour*, and an effectuall *Advocate* to intercede for us.

And unto this we have Gods owne Injunction, *Call upon me in the day of trouble: so I will deliver thee, and thou shalt glorifie me.* Psal. 50. 15

And here also we must remember, that our *Prayer* must be cordiall if it be prevalent.

Non vox sed votum, non musica cordula, sed cor clamat in aure Dei.

Its not the voice, but the vote; not the musicall harmony, but the heart that cryeth in the eare of God.

Thus Hannah prayed, she spake in her heart: her lips onely did move, but her voice was not heard. 1 Sam. 1. 13

Yea, Prayer hath also beene the Practice of the Saints of God in the time of their calamity: as for example.

David Prayed to the Lord when he was in trouble: and the Lord heard him. Psal. 120 1

Hezekiah Prayed to the Lord to send him aide against the King of Ashur: And he prevailed. 2 King. 19. 15, 16, 17, 18, 19.

Elisha Prayed to the Lord to smite his enemies, 2 King. 6. 18.

mies with blindnesse that were sent to apprehend him: And he obtained.

Jehoahaz, Prayed to the Lord being surprized by the King of Aram: And he was delivered. 2 King. 13.4.

Asa, Prayed to the Lord for aide against his enemies: And the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. 2 Chro.14

Jehoshaphat, Prayed to the Lord for helpe against the Ammonites, Moabites, and inhabitants of Mount Seir his enemies that came against him to destroy him; *And the Lord laid ambushments against them, and they fought one against another, and when the Ammonites, and Moabites had destroyed the men of Mount-Seir, then every one helped for to kill each other.* 2 Chro.20

The Israelites cryed to the Lord when they were in trouble, and he heard them and delivered them. Exod. 2. Iudg.6. Psal.107.

Loe, thus the Lord hath formerly heard the *Prayers* of his servants being in afflictions, and also granted their requests, for his glory and their comfort: and still he is the same God, his hand is not shortned. Esay 59. 1.

And therefore let us not neglect to practise this duty of *Prayer*, it being the great prevailing Ordinance of God; either to prevent us of falling into troubles, or else to free

free us out of them, being fallen into them.

For the Second, viz. *Humiliation.*

We have Gods *Querie* to the Prophet *Elijah*, concerning the Aversion of Gods judgements from *Ahab*; *Seest thou how Ahab humbleth himselfe before me? Because he humbleth himselfe before me, I will not bring the evill in his dayes: but in his sonnes dayes will I bring the evill upon his house.*

1 King. 21.29.

And when God (by his Prophet *Jonah*) threatned the *Ninevites*, *adhuc quadraginta dies, & Nineve subvertetur. Yet forty dayes and Nineveh shall be destroyed.*

Yet notwithstanding, upon their *Humiliation*, that threatning was reversed, and the *Ninevites* preserved. *And God saw their workes, that they turned from their evill waies: and God repented of the evill that he had said, that he would doe unto them, and he did it not.*

Iona. 3. 10

What? were the sinfull *Ninevites* spared from Destruction, through Gods mercy towards them upon their *Humiliation?*

Oh then, how ought we in this our present and deplorable condition, to make expression of our *Humiliation* with zealous *Nehemiah*, who when he heard of *Jerusalems* Calamity, *He sate downe and wept, and mourned certaine dayes, and fasted and prayed before the God of Heaven.*

Neh. 1.4.

Humility, is the first helpefull step, by which

which we aſcend the heavenly Throne of Gods ſacred Majeſty for mercy; and alſo the firſt raiſing Round of Godly *Jacobs* long reaching Ladder, by which, like ſwift Angels, our pretious Soules climbe up to God in Heaven, and his holy Angels, and heavenly bleſſings deſcend downe to us upon earth.

Loe, thus the moſt great and glorious God, whoſe habitation is in the higheſt Heavens; yet alſo vouchſafeth his gratious preſence, to dwell amongſt humble minded men here upon Earth, in the loweſt hearts. Eſa. 57.15

Therefore, one of the meanes to obtaine mercy, in this our preſent miſery is, in, by, and through *Humility*.

But admit thou canſt not by thy *Humiliation* obtaine at the hands of God, the deliverance of a Nation from a Generall calamity: yet notwithſtanding, thou ſhalt thereby procure for thy ſelfe the *Marke* of the Servant of God. Ezek.9.4.

And although our *Humiliation* be not the cauſe of healing our Lands diſtempers; yet notwithſtanding, it is one of thoſe meanes which God hath ordained for procuring the Cure thereof: and therefore it muſt not be neglected by us; for, God hath commanded us to uſe the meanes to attaine the end.

And uſing the meanes as we ought, there will

will be no cause for us to doubt, of Gods blessing upon them.

Despaire not then of helpe in thy greatest dejection, for there is yet *Balme in Gilead*, and *Hope in England*: And as *Shechaniah* once said unto *Ezra* in another case,

Ezra 10. 2 *Yet now there is Hope in Israel concerning this thing*. The which I hope may not unfitly be applyed to us *English Natives* in these many, present, and great distractions amongst us: For God is more mercifull, then we have been sinfull, if we can be truely sorrowfull.

And for the proofe hereof, I will declare unto you two examples in the holy Scriptures.

The one in the time of the *Law*;

And the other in the time of the *Gospel*.

1. That in the time of the *Law*, shall be that of *Manasseh* the King of *Judah*; He was a notorious Malignant against the Lord, He committed many horrible and hainous abominations, wherewith the Lord was wrathfully displeased against him.

He shed so much innocent blood, till he had filled Jerusalem from one end to another.

2 King. 21.16. *Wherefore the Lord brought upon him and his people, the Captaines of the Hoast of the King of Ashur, which tooke Manasseh, and put him in fetters, and bound him in Chains, and*

carried

carried him to Babylon.

And when he was in tribulation he prayed to the Lord his God, and humbled himselfe greatly before the God of his Fathers, and prayed unto him: and God was intreated of him, and heard his prayer, and brought him againe to Jerusalem into his Kingdome.

So that, what although thou hast formerly fallen into sinne, and thereby greatly provoked the Lord to wrath against thee? yet notwithstanding, now at the last returne unto God, and humble thy selfe before him:

Cast downe thy selfe before the Lord, and he will lift thee up: he will not despise the Sacrifice of a sorrowfull spirit. Psal. 15.17

He will not reject the sighing *of a contrite spirit.* Esay 66.2

He will dwell with thre, and revive thy humble spirit, and give life to thy contrite heart. Esa. 57.15

And *will heale thy backslidings, and love thee freely, and turne away his anger from thee.* Hos. 14.4.

2. And for a Gospel-patterne hereof, looke upon the Parable of the Prodigall. Luke 15.

Who by his riotous living greatly grieved the tender heart of his loving Father, whereby also he vexatiously provoked him to displeasure against him: yet notwithstanding, when in *Humility* he returned unto his grieved and angry Father; Loe then, His Father received him joyfully, imbraced him lovingly

vingly, kiſſed him ſweetly, and forgave him freely.

Amos 8.12 And therefore *prepare thy ſelfe in Humility for to meet thy God.*

Mic.6.8. And alſo *to walke humbly before him.*

And ſo ſhall we, by the ſorrowfull tears of penitential water, quench (through Gods gratious acceptance) the furious fire of his fierce diſpleaſure, and have him to be unto us againe, a reconciled Father in *Jeſus Chriſt.*

And for the third, viz. *Caſting away all our Tranſgreſſions.*

We have *Jehues Querie* to *Jehoram*, concerning the deſtruction of his Mother *Jezabel*; *What Peace, ſo long as the whoredomes of thy Mother Jezabel, and her witchcrafts are ſo many?*

2 Kings 9. 22.

Yea, beloved, and as for our Sinnes, we muſt be ſo far from having *Many*; as that we muſt not willingly reteine *Any*: But deale with them all, as *Moſes* (in another caſe) once anſwered *Pharaoh*, concerning the *Iſraelites* Cattell, *There ſhall not an hoofe be left behinde.*

Exo.10.26

Even ſo beloved, for a ſpeedy, preſent, and permanent prevention, of farther, future, and greater miſchiefes, that by continuance in any one of our ſinnes may befall us; Every true Chriſtian muſt have regard

in

in the ſincerity of his heart, to walke in a conſtant, cordiall, and univerſall obedience to all Gods Commandements:

He muſt not foſter, cheriſh, or keepe any one ſinne whatſoever: For S. *Peter* bids us *lay aſide* (not ſome, but) *all malice, and all guile, and hypocriſies.* 1 Pet. 2.1.

And S. *Paul* exhorts us to *abſtaine from all appearance of evill.* 1Theſ.5.22

And *to cleanſe us from all filthineſſe of the fleſh, and ſpirit.* 1 Cor.7.1.

And S. *Jude* would have us to *hate even the garment ſpotted by the fleſh.* Iude 23.

And S. *James* tels us, *Whoſoever ſhall keepe the whole Law, and yet faileth in one point,* (meaning wilfully) *he is guilty of all.* Iam.2. 10.

Oh then, let us all in Gods feare, take heed of our Serpentine *Delilahs*, and beware of our ſoule-deſtroying *Herodias's*. viz. Our boſome, deare, and darling ſinnes: Iudg.16. Mar.6.

And let none of us ſay of that ſinne, as once *Lot* did (in another caſe) of *Zoar*, *Is it not a little one, and my ſoule ſhall live?* Gen.19.20

Unto which I anſwer, Though *that* ſin in thy judgement ſeeme never ſo ſmall, yet the effect which it will produce unto thee, will be that of *Joabs* Sword unto *Abner*, viz. *bitterneſſe in the latter end.* 2Sam.2.26

Resembling that little booke which S. *John* did eat. Rev.10.10

Though

Though for the present it be sweet in thy *mouth*; yet for the future it will be bitter in thy *belly*.

For the sweete meat of Sinne, must have the sower sauce of Punishment.

And as *Jonathan* spake of the death of his body, for the tasting of a little hony; *I did but taste a little hony with the end of the rod that was in mine hand, and loe, I must die.*

1 Sam. 14. 43.

So in like manner, the exercising of thy sweet-darling-sinne, though never so little, and living and dying in it (without repentance) will be the everlasting destruction of thy soule.

So that, If we desire the aversion of Gods bitter judgements of *War* from us, and the comfortable enjoyment of his sweet mercies, and blessing of *Peace* upon us; then must we imitate the Widdow in the Gospel, seeking that shee had lost, who swept her house, to finde her Groat.

Luk. 15. 8.

So in like manner, we must sweepe, purge, and clense our hearts of all filthinesse and corruption; if seeking we desire to finde Gods blessing of *Peace*.

Otherwise, the terrible sword of Gods justice against us for our sinnes, will still continue the *Wars* in our gates.

Alas beloved, shall any of us of this *English Nation*, who live in the heavenly Light of

of the glorious Gospel, and also unto whom both the Law and Gospel have been for many years together, both clearly, plentifully, and powerfully preached; be so spiritually blind, and full of unregenerate darkenesse, as not to see, that those unexpelled sinnes which lie lurking still in our soules, cause the continuation of these unnaturall *Wars* in our Land?

Or can any of us be so blockishly senseleſſe, or stupidly ignorant in our understanding, as to have the least conception, or thought in our hearts, that the holy and righteous God, will be so mercifull and friendly unto us, as to remove the raging *Wars* from us, while we retaine our crying sinnes with us, which make us become enemies unto him; calling continually and earnestly upon him, to open the Vials of his fierce wrath and vengeance, and poure downe his fearfull and terrible judgements, in his great displeasure and indignation upon us to our utter destruction?

Observe (with me) I pray you, the Lords former and just proceedings, against the Violators of his sacred Lawes:

Was there ever any Transgressors of the Decalogue, *viz.* the Ten Commandements of the Morall Law, who continued in their sinnes, and had not punishment (from God)

inflicted upon them to their destruction?

Take a view with me of those particular Offenders against those Ten severall Commandements: as for example,

The Idolatrous *Israelites* violating the *First Commandement*, by making other Gods,
Ex. 32. 27. were so smitten by the hand of God, as that both brethren, companions and neighbours, (contrary to all naturall affection) sheathed their swords in each others bowels.

Superstitious *Nadab* and *Abihu* violating the *Second Commandement*, by offering
Lev. 10. 2. strange fire upon the Altar, were both of them (both speedily and fearefully) consumed by fire.

Lev. 24. 16 The blasphemous *Ægyptian Israelite* violating the *Third Commandement*, by blaspheming the Sacred name of Almighty God, was stoned to death.

Numb. 15 32, 36. The prophane and carelesse *Stickgatherer* violating the *Fourth Commandement*, by gathering Sticks upon the Sabaoth day, was also stoned to death.

2 Sam. 18. 9, 14. Rebellious *Absalom* violating the *Fifth Commandement*, by raising *War* against his Father *David*, whom he ought (both by the Law of God and Nature) in all filiall duty to have obeyed; was hanged upon an Oake in his owne haire, and also thrust through with three Darts by the hand of *Joab*.

Blood-

Blood-thirsty *Cain* violating the *Sixth Commandement*, by murthering his brother *Abel*, was branded with the marke of Gods indignation. Gen. 4. 8,15.

Uncleane *Zimri* and *Cozbi* violating the *Seventh Commandement*, by committing the filthy fact of Fornication, were thrust through both their bodies with a Javeling, by the hand of zealous *Phinehas*. Num. 25. 8.

Avaritious *Achan* violating the *Eighth Commandement*, by taking *a Babylonish garment, two hundred Shekels of silver, and a Wedge of gold*; Loe, himselfe, his sonnes, his daughters, his oxen, his asses, his sheepe, and all that he had, was stoned to death, and burned with fire in the valley of *Achor*. Iosh. 7. 21, 24,25.

Dissembling *Ananias* and his wife *Sapphira* violating the *Ninth Commandement*, by lying and dissembling, concealing their Sacriledge, were both of them (through Gods displeasure) about three houres the one after the other, smitten dead at the feet of S. *Peter*. Act. 5. 5, 10.

And Covetous *Ahab* violating the *Tenth Commandement*, desiring and thirsting after *Naboths* Vineyard, his blood was devoured by dogges. 1 King. 22. 38.

Loe, thus beloved, we evidently see, that the Transgressors of Gods Lawes, continuing in their sinnes, have punishments con-

ſtantly attending upon them, and alſo ſwiftly following after them, to their ruine, ſubverſion, and deſtruction.

And therefore for a ſpeedy prevention of our owne Confuſion, let us all (in Gods feare) even ſpeedily *caſt away all our transgreſſions.*

Otherwiſe, we may juſtly feare, that the righteous Lord in his fury will fiercely come againſt us, and draw forth his revengefull ſword upon us, and never leave us, till he hath deſtroyed us: for thus hath been his former practice againſt obſtinate ſinners continuing in their ſins.

And this truth alſo holy *David* confeſſeth,

Pſal. 68. 21. *God ſhall wound the head of his enemies: and the hairie ſcalpe of ſuch a one as goeth on ſtill in his wickedneſſe.*

A notable & fearfull Example hereof we have in the Lords righteous dealing againſt *Jeruſalē*, who had many fore-warnings both by the Lords *Prophets* in the time of the *Law*, and alſo by *Chriſt* himſelfe in the time of the *Goſpel*, to forſake her ſins, and by timely and true Repentance to turne unto the Lord:

But alas, She ſtill continued in them without Reclamation, the which at the laſt turned to her owne deſtruction.

So that it may now truly be ſaid of *Her*, with great Griefe, Shame, and Reproach unto *Her*;

Je-

Jerusalem, that formerly was a beautifull, famous, glorious and Sceptred City; hath now bequeathed no other *Monument* to Posterity, then the hatefull *Character*, the odious *Embleme*, and the disgracefull *Example* of her owne Shame and Infamy.

She, who sometimes splendidly shone as the bright glorious *Star* of the East, to the terrour of all her neighbour Nations, and also the admiration of the whole world; serves now but as a prodigious *Signe*, or blazing *Comet* in the view of the world, for to threaten all Nations sinfull Security.

That sacred *Sanctuary*, wherein the holy God had set his rest, and would have been the peoples delight and glory; was afterwards not onely irreligiously profaned, but also abominably prostituted to all Impiety.

Those stately Streets being full fraught with sumptuous Buildings, wherein Pride was wont to vaunt her selfe with Ostentation; are now become the stinking *dunghills*, and noysome *Receptacles* of uncleane, filthy, and ugly Vermine.

Also the losse of divers hundred thousands of Lives, by the *Romane* military Power, together with the Persons remaining scattered Ruines, who are (as yet) groaning under the worlds scorne and their owne Calamity.

Loe, These were some of those wofull Miseries, and cruell heart-breaking Calamities, which *Jerusalem* justly suffered for her continuance in sinne.

But of this particular concerning *Jerusalem*, more largely towards the end of this Booke.

So that the *continuation* of wicked mens perversenesse, is the immediate *fore-runner* of Gods vengeance.

Continuance in our sinnes, stoppeth the eares of God to our *prayers*.

Yea, if our hearts have but an *inclination* to evill, though our hands perpetrate it not, yet the Lord will not hearken to our *Prayers*.

Psal.66.16 *If I incline* (saith *Daaid*) *unto wickednesse with mine heart: the Lord will not hear me.*

And therefore according to the Apostles
2 Tim.2. 19. rule, *Let every one that calleth upon the name of Christ, depart from iniquity.*

As in the time of the *Law*, the Lord commanded his Prophets to cry aloud in the
Ier.6.1. peoples eares, and without sparing to tell them of their sinnes, and also of punish-
Esay 58.1. ments, that for their sinnes, (without repentance) would justly be inflicted upon
Ezeke33. them; dealing with them as a mercifull and clement *Combatant*, giving them a *Caveat*

veat before he ſendeth his *Capias*, that ſo men being *premoniti*, they may be *premuniti*, being *fore-warned*, they may be *fore-armed*, hearing of puniſhments before they come, they might thereby timely ſhunne and avoid the ſame.

So in like manner, The faithfull and painfull Miniſters of the *Goſpell*, have often fore-told to ſinfull *England*, that if She continued ſtill in her Sinnes, *the Lord would turne her Bleſſings into Curſes.* Mal.2.2.

But woe and alas, She would not be reclaimed, and therefore now the Lord hath juſtly taken away the ſweet bleſſing of *Peace* from her; and inſtead thereof, ſent the bitter Judgement of *Warre* upon her.

Beloved, when wicked men will not *caſt away their Trangreſſions*, but ſtill wilfully perſiſt in their ſinnes.

Loe then, the juſt puniſhing ſin-revenging hand of the Righteous God, will draw forth the Sword of Juſtice, and fight againſt them to their deſtruction.

If (ſaith God) *I whet my glittering Sword, and mine hand take hold on Judgement; I will execute vengeance on mine Enemies, and will reward them that hate me.* Deut.32. 41,42.

I will make mine Arrowes drunk with blood, and my Sword ſhall eat fleſh, for the bloud of the ſlaine, and of the Captives, when I begin to

take vengeance of the enemie.

And for this cause hee is called יהוה צבאות *The Lord of Hosts*, as though he came with a mighty Army to fight against wicked men because of their Sinnes.

Yea, the Lord hath all the Creatures in the world ready at his owne Command to execute his Judgements upon Obstinate sinners at his pleasure: And it also hath been his practice even in all Ages for to act the same. As for example,

When He fought against the vitious men
Gen.7.21. of the *Old World*; Then the *Deluge* took his part, & so he wrought their Destruction.

When He fought against the beastly *Sodomites*;
Gen. 19. 24. Then the *fire and brimstone* from Heaven took his part, and so he wrought their Destruction.

When He fought against the blood-thir-
Exod. 14. 28. sty *Ægyptians* pursuing the *Israelites*; Then the *Red-sea* took his part, and so he wrought their Destruction.

When He fought against those Rebellious
Numb.16. 32. Persons, *Korah, Dathan, Abiram,* and their Complices;
Then the *Earth* tooke his part, and so he wrought their Destruction.

When He fought against those cursed
Iosh. 10, 11,12,13. Amorites, warring against the Gibeonites; Then the *Sunne*, the *Mooone*, and the *Haile-*

stones

stones from Heaven tooke his part, and so he wrought their Destruction.

And *the Starres* also *in their courses fought against* Sisera. Iudg. 5. 20

When He fought against those reviling *Mockers* of the Prophet *Elisha*; *Goe up thou bald-head, Goe up thou bald-head.* 2 King. 2. 24.

Then the *Beares* tooke his part, and so he wrought their Destruction.

When He fought against those accusing *Idolaters* of the Prophet *Daniell*; Then the *Lions* took his part, and so he wrought their Destruction. Dan. 6. 24.

Loe, Thus the Lord hath not onely these, but also all other *Creatures* in the world, ready at his owne command to fight against wicked Persisters in sinne.

At the beginning the greatest and strongest Creatures were by Nature and Creation subject to Man; but alas now, not onely they, but also all others, both great and small, are either become our *Enemies*, or else our *Conquerers*: And what must this then teach us, but onely how Odious, hatefull and abominable *Sinne* is in the sight of Almighty God?

Sinne,

It was forbidden by *God*;
It was condemned by *Angells*;

It

It is revenged by *Beasts*;
And punished by *Divills*.
It drave *Adam* out of *Paradise*,
It kept *Moses* from *Canaan*,
It destroyed the Inhabitants of *Jerusalem*,
And it hath also excluded infinite thousands from the Kingdome of *Heaven*.
It was wilfully committed by the disobedience of *Man*.
It was willingly redeemed by the life of *Christ*.
It was faithfully reproved by the death of *Martyrs*.
And yet still it is wickedly maintained by the practice of *Multitudes*.

Oh, whose heart bleeds not within him, to see such a wicked *Monster* made more account of, then all other good things in the world; which was hatcht by the Devill, fed by the life of Soules, and yet still raignes, that it might winne *Millions* of Soules unto Condemnation?

Shall reasonable *Men* rescue it, when unreasonable *Beasts* fight against it?

Every Creature in his kinde cries Vengeance against it:
It made the *Angels* Damnable,
It made the *World* Abominable,
It maketh the *Beasts* Corruptible,

And

And it maketh *Men* Miſerable.

Miſerable (I ſay) by *Birth*, for they were borne in it; Miſerable by *Life*, for they are vexed with it.

And moſt miſerable by *Death*, for then they ſhall be accurſed by it.

Loe, Thus doth the *Earth* cry, woe unto *Sinne*, for it curſed her;

Thus doth the *Heavens* hate it, for it deſtroyeth her Children;

Thus doe the *Starres* fight againſt it, for it dazleth their Light;

And thus doe the *wilde-Beaſts* warre againſt it, becauſe it increaſeth their Groanes.

It was the Jewes complaint in their extremity, *O Lord, though our Iniquities teſtifie against us, deal with us according to thy Name: for our Rebellions are many, we have ſinned againſt thee.* Ier. 14. 7.

It was the Wickeds expreſſion in their Calamity for ſinne: *We roare all like beares, and mourne like doves; We look for equity, but there is none, for health, but it is farre from us.* Eſa. 59. 11, 12.

For our treſpaſſes are many before thee, and our ſinnes teſtifie againſt us.

So that, unleſſe thou leaveſt thy Sinnes, expect no Peace, but look for *mourning* inſtead of *mirth*, according to that Curſe impoſed upon the *Jewes* for their ſinnes, declared by the Prophet.

The

Esay. 24. 4,5,6,7. *The Earth lamenteth and fadeth away; the world is feebled and decayed: the proud people of the earth are weakned.*

The earth also deceiveth, because of the inhabitants thereof: for they transgressed the lawes: they changed the Ordinances, and brake the everlasting Covenant.

Therefore hath the Curse devoured the earth, and the inhabitants thereof are solate: wherefore the inhabitants of the land are burned up, and few men are left.

The wine faileth, the vine hath no might: all that were of merry heart doe mourne.

Thus beloved we see, that Sinne is the *Cause*, and Punishment the *Effect*; So that, *Sublatâ Causâ tollitur Effectus.* The Cause being taken away, the Effect ceaseth; And untill then, expect no *Peace.*

For, so long as our hearts are full of *Corruptions*, let us look to have our lives full of *Afflictions.*

Afflictions are divine *medicines*, sent from God to correct our corruptions: Yea, they are Chastisements for sinnes that are past, and also Preventions of sinnes that are to come; like a *Prophylacticke* Phlebotomy, or a Preservative Purgation. And hence is that expression of Saint *Paul*, *We are chastened of the Lord, that we should not be condemned with the world.* 1 Cor. 11. 32.

So

So that we have here *Life* and *Death* set before us, performe the *Meanes* prescribed. and we shall live comfortably; neglect them, and we shall perish miserably.

Loe, this truth, the *Author* of all truth hath expressed, *Levit.*26. 17. 18. *I will set my face against you, and ye shall fall before your enemies, and they that hate you, shall reigne over you, and ye shall flee when none pursueth you.*

And if ye will not for these things obey me, then will I punish you seven times more according to your sinnes.

Hence then we may learne, that if the former punishments of *Pestilence*, *Famine*, and the *Sword*, which lately have beene amongst us, and upon us; will not reclaime and reforme us: then the *Lord* will send more, and heavier judgements upon us, untill we either are *converted*, or *confounded.*

And now for a Prevention of *Englands* Confusion, let me speake unto her, as once the Lord did by his Prophet *Jeremiah* unto *Jerusalem*, Jer. 6. 8. *Be thou instructed, O Jerusalem, lest my soule depart from thee: lest I make thee desolate, as a Land that none Inhabiteth.*

So say I, both freely and mournfully, Be thou instructed, *O England*, learne righteous-

neſſe, and ſpeedily be reclaimed from all thy wickedneſſe : leſt the righteous *Lord* in diſpleaſure againſt thee, ſuddenly depart from thee, and ſo thou becommeſt a *Deſolation.*

The which *Deſolation* that we may all eſcape, let every one throughout this whole Kingdome, ſeriouſly examine his owne heart of all thoſe ſinnes wherein (at this day) he ſtands guilty before the *Lord*; and ſearch and try his wayes, and ſpeedily turne unto the *Lord* our *God.*

And for a prevalent *Motive* hereunto, Let all *Traitors againſt the King*, call to minde *Gods* juſt Judgements upon *Ahithophell : Rebels*, upon *Abſalom : Corrupt Judges*, upon *Samuels Sonnes : Idle Miniſters*, upon *Eli : Wicked Magiſtrates*, upon *Sheba : Proud perſons*, upon *Haman : Fornicators*, upon *Zimri* and *Cozbi : Prophaners of the Lords Sabbath*, upon the *Stickgatherer : Diſoledient perſons*, upon *Jonah : Swearers and Blaſphemers*, upon the *Ægyptian-Iſraelite : Falſe witneſſes*, upon (thoſe wicked *Elders) Suſanna's Accuſers : Covetous perſons*, upon *Achan : Murtherers*, upon *Joab : Deſpiſers of the Goſpell, Miniſtery, Word, Sacraments, and all true Religion*, upon *Simon Magus :* And all *Thieviſh, Blood ſucking, Curſed, Intruding Uſur-*

2 Sa. 17.23
2 Sa. 18.14.
1 Sam. 8.3
1 Sa. 4.18.
2 Sa. 20.22
Eſter. 7.10
Nu. 25.8.
Nu. 15.36
Ion. 1.15.
Lev. 24.16
Suſan. 62.
Joſh. 7.25.
1 K. 2.34.
Act. 8.23.

Vsurpers (contrary to all Law and Justice) into the Rights, Estates, and Possessions of others, both *Clergy* and *Laytie*, upon greedy, covetous and avaricions *Ahab*: who wrongfully took away *Naboths Vineyard*: And the *Lord* in mercy towards us, grant so much grace unto us, that the consideration of their punishments, may worke so effectually in our hearts, as that it may cause our speedy amendments. 1 K.21.19

And that thereby, all *Magistrates* may leave their *Connivency*, and *too much Winking*: *Men of eminent Places*, their *Partiality*, and *too much Favouring*: *Patrons*, their *Theevery*, and *too much Church-robbing*: *Ministers*, their *Soothing up*, and *too much Flattering*: *Lawyers*, their *Subtiltie*, and *too much Delaying*: *Courtiers*, their *Policie*, and *too much Dissembling*: *Citizens*, their *Pride*, and *too much Deceiving*: *Gentlemen*, their *Racking*, and *too much Oppressing*: *Countrymen*, their *Lawing*, and *too much Contending*:

And also every one of us forsake our deare, darling, and bosome *Sinnes*, whereby we may amend our *Conversations*, by casting away all our Transgressions; greatly grieving, and heartily lamenting, that we have lived so long in them: that so we may ascape Destruction and Desolation, which the

Sword

Sword of *Warre* (at this day in our Land) being shaken against us, threatneth to bring upon us, to our Confusion.

Oh then, let the serious *Consideration* hereof, sink so deeply into our hearts, as feelingly to move us, and also speedily to make us put in practice, these ensuing Exhortations of the Lords Prophets and Apostles, viz. *Esay* 1. 16. 17. *Wash ye, make you cleane, put away the evill of your doings from before mine eyes, cease to doe evill,*

Learne to doe well, seeke judgement, relieve the oppressed, judge the fatherlesse, and defend the widdow.

And *Ezekiel* 18. 31. *Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit: for why will ye die, O house of Israel?*

And *Jam.* 1. 21. *Lay a part all filthinesse, and superfluitie of naughtinesse, and receive with meekenesse the engrafted Word, which is able to save your soules.*

And 2 *Cor.* 7. 1. *Let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God.*

And 1 *Thes.* 5. 22. *Abstaine from all appearance of evill.*

Upon all which places of holy Scripture, my *Inference* shall be that of the Lords Prophet

phet *Isaiah, If ye consent and obey, ye shall eate the good things of the land: But if ye refuse and be rebellious, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.* Isa. 1. 19, 20.

So that my Exhortation then (in this Use of Exhortation) to you all, shall be that of the Lords Prophet *Daniel*, unto *Nebuchadnezzar* the King of *Babell*,

O King, let my counsell be acceptable unto thee, and breake off thy sinnes by righteousnes, and thine iniquities by mercy towards the poore: Loe let there be an healing of thine errour. Dan. 4. 24.

That is, cease to provoke God to displeasure by thy sinnes, and suffer the former errours of thy life to be redressed.

We lye under the pressure of an heavy affliction, and that which makes the Burthen the more intollerable is, That *it is not an open enemy that hath done us this dishonour, for then we should have borne it:*

But it is thou my Companion, my guide and mine owne familiar friend: wee tooke sweet Councell together, and walked in the house of God as friends. Psal. 55. 14, 15.

But woe and alas, this is now our wofull Condition, that those who formerly have lived friendly, now altogether voide of humanity, sheath their swords into each

others

others bowells, and so mutually worke each others Destruction

Beloved, as you desire to Preserve your Selves, your Lives, your Wives, your Children, your Brethren and Companions, your Cattell and Substance, yea, and the whole Kingdome from Destruction, speedily performe the meanes delivered.

But alas, the *Meanes* here prescribed, is by many too much neglected, and the contrary too fluently, and frequently practiced.

Beloved, I doe heartily wish on the behalfe, and for the welfare of our *English Nation*, that there may never be justly objected against them, the Lords complaint against the Obstinate *Jewes*.

Esay. 22. 12. 13. *And in that day did the Lord God of Hoasts call unto Weeping and mourning, and to baldnesse, and girding with sackcloth.*

And behold, joy and gladnesse, slaying oxen, and killing sheep, eating flesh, and drinking wine, eating and drinking, for to morrow we shall die.

But I greatly feare, there are too many thousands (at this day) in *England*, that are foully faulty herein, and deeply guilty hereof: who little, or nothing at all lay to heart, the wofull miseries of these present sad and calamitous times: never calling their

their ſinnes to minde, and ſmiting their breaſts, ſaying, *What have I done?* or uſing any of theſe *Meanes* here declared; whereby to pacifie Gods diſpleaſure, that ſo he might have mercie upon us, and ſpeedily be intreated of us; whereby we might alſo once againe ſweetly enjoy from him, his former *Comfortable* bleſſing of *Peace* inour Land. Ier. 8. 6.

Such careleſſe, yea, impious Perſons, by their Prophane, Carnall, and Pernitious Practices, haſten to draw downe Gods Juſt and heavy Iudgements both upon themſelves and many others; to the ruine of their bodies in this world, and (without Repentance) the everlaſting deſtruction both of bodies and ſoules in the world to come.

Now the three Salves that I have preſcribed for the Curing of theſe Sores, *viz. Prayer, Humiliation,* and *caſting away all our Tranſgreſſions,* are all ſummed up, (By the bleſſed Spirit of God) in the former part of one verſe in the holy Scripture.

If (ſaith God) *I ſhut the heaven that there be no raine, or if I command the graſhopper to devour the land, or if I ſend peſtilence amongst my people.* Chron. 7. 13, 14.

If my people, among whom my name is called upon, doe humble themſelves, and pray; and ſeek my preſence, and turne from their wicked wayes: Then will I hear in heaven, and be

mercifull unto their ſinne, and will heal their land.

So that, if we performe theſe three things, then the Lord hath promiſed, that he will *heare us, and help us, and heale us.*

Thus beloved, if carefully and faithfully we uſe the *Meanes* here preſcribed, we ſhall certainly have Gods bleſſing upon our endeavours therein, as he hath promiſed: whereby our ſorrow will be turned into joy, our mourning into mirth, and our *Warres* into *Peace.*

Oh then let us ſpeedily put in practice the Prophet *Hoſeas* exhortation to the *Jewes.*

Hoſ.6.1. *Come, and let us returne unto the Lord, for he hath wounded us and he will heale us, he hath broken us and he will bind us up.*

And let us heartily ſend up our Prayers into Heaven for the Remnant that is left.

Be unceſſant Suiters to the Lord for *Peace:* Let me intreat you all in the bowels of *Jeſus Chriſt,* to make your approaches to the beautifull Gate of Gods mercy, and importune the God of *Peace,* even for his deare ſake who is the *Prince* of *Peace,* that he would be pleaſed to looke once againe with his eye of pitty & compaſſion, upon the *diſtreſſed eſtate* of this *Church* and *Kingdome:*

And

And to take the matter into his owne hand, and compose *the divisions of Ruben* for whose sake there are great thoughts of heart.

That *he that maketh men to be of one minde in an house*, would unite the heart of *King* and *People*, that in their happy Union, *Peace* may flourish in our Land. Psal.68.6.

That *he who maketh warres to cease in all the world, that breaketh the bow, and knappeth the speare in sunder, and burneth the Chariots in the fire; would break our swords into plowshares, and our speares into mattocks and pruning-hookes*; that he would once more speake *Peace* unto his people, that he would give unto his people the blessing of *Peace*. Psal.46.9. Esa.2.4. Mic.4.3.

O Pray for the Peace of Jerusalem, Peace be within her walles, and plentiousnesse within her Palaces. Psal.122.7

This is the way (yea the onely way left that I know) to Preavile with the God of heaven, that he may be intreated for the Land.

Loe, thus it remaines, then on our part, that by the breath of our *prayers* and windy sighs and groanes, through Gods permission and acceptance, we labour to blow away the dark and black cloud of Gods vengance that hangs over our heads, and threatens a *deluge* of blood to fall upon us; lest wrath break forth to the uttermost against us,

and there be no *remedy* for us.

And then he raine upon us in his displeasure, *snares, fire and brimstone, storme and*
Psal. 11.7. *tempest*, and make this *our portion to drink*.

From the which miserable, forlorne, wretched, wofull and calamitous condition, as we are the workmanship of thine owne hands; For thy mercy sake, *Good Lord deliver us all.*

And yet notwithstanding all this that hath been spoken, peradventure it may (by some Weakling) be demanded: What, although I diligently use all the *Meanes* here prescribed, *viz. Pray, Humble my selfe, and cast away all my Transgressions*, for to procure the Churches *Peace*; Yet I can conceive but little probability of prevailing; for the true Members of *Christs militant*
Luk. 12. *Church* are but a *little flocke*, and their naturall strength is weak, in comparison of the numerous multitude of the *Church-Malignant*: and therefore how shall they be able to encounter with them, when they doe oppose them? My answer hereunto, shall be that of *Asa's*, in his humble prayer unto God for his assistance against the multitude
2 Chron. 14. 11. of his Enemies: *It is nothing with the Lord to help with many, or with no power*; the words in the Original are, רבב כוח *against many without power.*

The

The ſacred Scriptures perſpicuouſly and fluently declare unto us, that God hath in all *Ages* performed great, wonderfull, and admirable *Actions*, and that even by *weak Meanes*, contrary to the expectation, and alſo the conception of humane ſenſe and reaſon: as for example,

He overthrew the innumerable Army of the *Midianites*, even by *Gideons* three hundred men. Iudges 7.

He ſlew a Garriſon of the *Philiſtines*, even by *Jonathan* and his *Armour-bearer*. 1 Sam. 14.

He Conquered the Kings of *Sodom*, *Gomorrah*, *Admah*, *Zebojim*, *Bela*, and diverſe other Kings about them, even by *Abraham* and his Family. Gen. 14.

He ſurpriſed *Goliah* by *David*, 1 *Sam.* 17. *Siſera* by *Jael*, *Judg.* 4. and *Abimelech* by a woman, *Judg.* 9.

And who would ever have thought, that *Shamgar*, the ſonne of *Anath*, with an *Oxegoade* ſhould have ſlaine ſix hundred men? Iudg. 3. 31.

And *Samſon with the Jaw-bone of an Aſſe, a thouſand Philiſtines.* Judg. 15. 16.

It was not poſſible that ſo great execution could be done onely by them, being but weake Inſtruments to encounter with ſuch puiſſant Adverſaries: there was more then ſo in thoſe their *Warlike Actions*.

There was the Eternall Omnipotent

Providence, unto which all the Designes and Actions of all Mortalls have been subject from all Eternity. Yea, there was also the supernaturall and effectuall Concurrence of the divine and powerfull assistance, against which all the forces in the world could make no resistance.

So that it is neither the number, nor the meanes that the Almighty regardeth, when he resolveth to get himself the Victory.

When once the Lord God Omnipotent is pleased to arise in his own strength, *all Nations* in comparison of him *are but as the drop of a bucket*; yea, *lesse then nothing, and vanity it self. Isay* 40.15.17. & all their forces united together, are not so much for him to destroy, as the *Elephant* to break the *Spiders webbe.*

Gods heavenly and unlimited *Providence* farre transcends the *carnall eye of all* humane discovery.

Who would ever have thought, that *Moses* from the *Bulrush-Cradle,* floating on the teares of the *weeping river,* should thereby have derived his Princely title in *Pharaoh's* Court?

Exod.2. And that *Pharaoh's* daughter should preserve that vessell as a *Cabinet* of pleasure, which *Moses* Mother (with an heavy heart) at his last farewell, bestowed upon him, her

her poor innocent Infant, as a mournfull *Coffin?*

Or that *Pharaoh's* tyrannous decree against the people of God in *Ægypt*, projected for his safeguard, and their extirpation; should have turned to *Israels* deliverance, and *Pharaoh's* destruction? Exod.14.

Loe, thus the Lord can (when he pleaseth) drive the Enemies of his Church into the ruinous *Labyrinth* of their owne Confusion.

And as the Lord (in times that are past) hath done great things for his Church even by weake meanes: So in like manner, *his hand is not shortned*, but that he can doe as great, or greater things, by as weak, or weaker means, for times that are to come. Esa.59.1.

Oh then in Gods fear, let us all walke as dutifull children before him our heavenly Father; let us *Pray unto him, Humble our selves before him, and cast away all our Transgressions from our selves*; that so we may be in his favour, and have him to shelter us under the wings of his fatherly *Providence* in all *Exigents* that doe befall us, and to be our *Protector* in our greatest danger.

Then shall we be secure from the violence of all adversary power, though all the men in the world were mischievous Malignants against us, and purposed with bloody malice to destroy us.

For, *If God be on our side, who can be against us?* Rom. 8. 31.

Thankfulnesse.

Use 4. TO be thankfull to God for that *Peace* we now enjoy; and although it be not so compleat a *Peace*, as we desire, yet to rejoyce in it, and to be heartily thankfull to God for it.

The *Motives* hereunto are many, but I shall onely and briefly declare *Six*.

Motives.

Motive 1. BEcause of the *Effects* which *Thankfulnesse* produceth, *viz.* it doth not onely retaine Gods favour for the present, but also moveth him to bestow his Blessings upon us for the time to come.

So that Thankfulnesse for present *Peace* may not onely continue it to us, as it is for the present, but also for our greater comfort increase it for the future.

You know (beloved) that *Thankfulnesse* even *Inter homines*, amongst men, is not onely a meanes still to retaine their former Favours, but also to purchase the fruites of their future Affections.

Now if *Policy* amongst men produceth this

this gratefull *Effect*, ought not then *Religion* towards God to work it in us much more? Certainly yea.

Oh then, let us not be like those nine unthankfull healed *Lepers* in the Gospell, who returned no thanks unto *Jesus* for healing their infirmity.

But let us be like the Tenth of that company, that good *Samaritane*, who thankfully for his cure turned back, and *fell on his face at Jesus feet, and with a loud voice praised God.* Luke 17. 15. 16.

Because it is Gods owne Injunction to his people. *Deut.* 8. 10. *When thou hast eaten and filled thy self, thou shalt blesse the Lord thy God for the good land which he hath given thee.* *Motive* 2.

And *Psal.* 50. 15. *Call upon me* (saith God) *in the time of trouble: so will I heare thee, and thou shalt praise me.*

Then contrarywise, not to be *thankfull* is to disobey God, and consequently to contemne his Command.

What? Doth God *Command*, and shall not man *Obey?* Oh what is *Impotent* Man the Creature, that he should oppose the *Omnipotent* God his Creator!

The *Larkes*, and other little sensitive Birds that fly in the Aire, doe (after a sort) in their language sing praises to their *Maker*:

And

And ſhall rationall Men whom God hath indued with underſtanding, be more remiſſe in performing their Duty then they?

Let all Ingratefull men then bluſh for ſhame, that thoſe little ſenſitive Creatures ſhould tranſcend them: And learne to be more thankfull for bleſſings received, and to make God the *Object* of their praiſes for the time to come.

Motive 3. Compare our preſent condition in this Land with other Countries beyond the Seas, which have been viſited with greater deſolations and deſtructions then we our ſelves (as yet) have been.

So that their Wives, like thoſe of this Land, are not onely Widdowes, and their Children Fatherleſſe, but alſo their Cities, Townes and Villages ſacked and burned, their Women raviſhed, their Virgins deflowred, their Infants roſted, their Goods plundred, their Cattell deſtroyed, and Country waſted.

So that by reports, a man may travell many miles before he ſhall meet with any perſon for his travells farther direction, or viſibly diſcerne for his hungry and thirſty bodies repoſe and preſent refection, a place of repaſt and ſupplying Habitation.

So

So that those places that formerly have been habitations for Christians, are now become Nests for wild Birds, Dens for savage Beasts, and Receptacles for Toads, Adders, Snakes, Serpents, and such like Vermine.

Oh then, what great cause have we to magnifie God, that we are not (as yet) in their condition!

Consider what we are in our personall walking towards God, even dissolute in our deportments, and desperate Rebels against his Lawes. *Motive* 4.

Alas, (Beloved) what are we but the spurious off-spring of our unhappy Progenitors? from whose loynes we are polluted with originall cursed corruption, which hath contaminated all the powers and faculties of our soules, and defiled all the parts and members of our bodies, and we have and still doe daily bring forth the fruits thereof in our conversations: So that we justly deserve even present destruction.

And there is nothing but the free bountifull goodnesse, and the admirable unparalleld longanimity of our gracious God, that restraines his destroying Angel from seizing upon us to our utter confusion.

And have we not great cause then to praise him for our peaceable Preservation?

5. Let

Motive 5. Let us reflect into our selves, recollect our thoughts, and seriously consider, what we have deserved at Gods hands, if he should enter into *Judgement* with us, and deale in *Justice* against us?

Loe then, we could looke for nothing but all manner of temporall punishments in this World, and everlasting burnings in the World to come.

In which never-dying flames, Cursings should be our *Himnes*, and Howlings our *Tunes*, Blasphemies our *Ditties*, and Lacrymies our *Notes*, Lamentations our *Songs*, and Shreekings our *Straines*.

These should be our *morning* and *evening*, yea, *mourning Songs*; there *Moab* should cry out against *Moab*, Father against Sonne, and Sonne against Father that ever he begat him.

And those infernall Torments should be unto us, both *Endlesse*, *Easelesse* and *Remedilesse*, not onely for a Thousand yeares, but also unto all Eternity.

Oh, let us all then consider the mercifull dealing of our gracious God towards us in this Condition, who still suffers us to live in this time of *Grace*, and also in the bosome of the *Church*, from whence the light of Truth shines most splendidly unto us, and doth out of his goodnesse toward us, suspend his Judge-

Judgements from us, and gives us time to repent of our Wickedneſſe, and to cry unto him for the pardon of our Sinnes, that ſo we may eſcape thoſe intollerable Puniſhments which by our ſinnes we have deſerved.

Whereas, it had beene juſt with God that our Bodies ſhould long agoe have beene laid in their Graves, and the Wormes gnawing upon them, and our Soules caſt into Hel-fire, and the Devils tormenting of them.

What great cauſe then have we to magnifie God, for giving us ſo gracious an *Opportunity* untill this *Moment*, whereby we may endeavour our ſelves by *Humiliation* to pacifie Gods diſpleaſure, and have him become a reconciled Father to us in *Jeſus Chriſt?*

Motive 6.

Thankfulneſſe to God hath ever beene the Practice of the Saints of God, for all the Benefits he hath beſtowed upon them, whereof our ſelves can ſpeake experimentally the bleſſing of *Peace* is not the leaſt.

Noah, after his deliverance from the Flood, *built an Altar to the Lord* (in thankfulneſſe) *and offered burnt offerings upon the Altar.* Gen. 8. 20.

Abrahams ſervant when he found experimentally that the Lord had proſpered his journey, *bleſſed the Lord for guiding him in his way.* Gen 24. 48.

Iſaack

Gen.26. 25. *Isaack, built an Altar to the Lord in Beersheba,* for his Blessings; *and there he called upon the name of the Lord.*

Moses, and the people of Israel sang praises to God for their deliverance from *Pharaohs* fury: And the Forme of their Thanksgiving was this. *I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he overthrowne in the Sea.*

Exod.15. 1,2,3.

The Lord is my strength and praise, and he is become my salvation: He is my God, and I will prepare him a Tabernacle: He is my Fathers God, and I will exalt him.

The LORD *is a man of Warre, his name is* Jehovah, *&c.*

Iudg.5. 1, 2,3,4, 5,6. *Deborah, & Barak the sonne of Abinoam* sang a song of Praise for the peoples Victory.

1 Sam. 2.1 *Hannah,* praised God for her sonne *Samuell.*

Phil.4.6. It was S. *Pauls* Exhortation to his *Philippians,* that they should be Thankfull unto God.

Col. 2.6,7 And also to his *Colossians,* that they should *abound with Thanksgiving.*

Tob.8.15. Thus *Raguell* praised God for the preservation of *Tobias* life; *O God* (said he) *thou art worthy to be praised with all pure and holy praise: therefore let thy Saints praise thee with all thy Creatures, and let all thine Angels and thine Elect praise thee for ever.*

It

It was the desire of wicked *Balaam* to have the Righteous mans Death. Num. 23. 10.

But he would not live the Righteous mans life.

If therefore we desire to be happy with the Saints at our Death; Let us endeavour to imitate them in our Life: And one way whereof, must be, by being thankfull to God for his Blessings received.

Holy *Davids* thankfull heart unto God makes it his Quærie, *Quid retribuam Domino? What shall I give unto the Lord: for all the benefits he hath done unto me?* Psal. 116. 11, 12.

I will receive the Cup of Salvation, and call upon the Name of the Lord.

Yea, the serious consideration of Gods Blessings, caused *David* to stir up his owne soule to be thankefull unto God, when he said,

Praise the Lord, O my soule: and forget not all his benefits. Psal. 103. 2

And the same Princely Prophet, foure times in one Psalme, heartily wisheth that the people would praise the Lord; and set forth his loving kindnesse to the world.

Psal. 107. 8, 15, 21, 31. *O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.*

Our Thankfulnesse to God ought to be testi-

testified (as far as Mortals may) in a three-fold duty:

In	*Corde.*	*In*	*Affectione.*
	Lingua.		*Professione.*
	Vita.		*Actione.*

In *Affection*, *Profession*, and in *Action*. *Cordially*, *Verbally*, and *Visibly*.

1. *Thankefulnesse* in *Affection* is, when willingly we accept the Benefit, and heartily think our selves indebted for it.

2. Thankfulnesse in *Profession* is, when we make publication of a benefit received, to the praise of the Giver.

3. Thankfulnesse in *Action* is, when the party receiving a gift, doth expresse a reality of gratitude, gratifying thereby the *Donor*, to the uttermost of his power.

So that our reall thankfulnesse must be, by a constant, cordiall, and universall obedience to Gods commandements.

It should therefore be the care of every one who would be truly *Thankefull*, to be the same, all these three wayes, *viz.*

In Heart, *in Mouth*, and *in Life*.

Let us therefore call to mind, my beloved Brethren, how many Bonds of Thankfulnesse the Lord hath bound us in: And also consider with our selves, it was onely his free mercy towards us, that we had not beene

those

those children that were ripped out of their Mothers bellies, 2 *King*.8.12.

Or those young men that perished in the Battell, *Judg*.9.

Or those women that ate their Babes to preserve their lives, 2 *King*.6.29.

Or that we were not *Infidels*, *Pagans*, *Papists*, *Atheists*, or *Hereticks*.

So that we may comfortably say with the Prophet *David*, *He hath not dealt so with every Nation*, *Psal*.147.*ult*.

Let therefore evermore the *Praises* of God be in our *Hearts*, the *Word* of God in our *Mouthes*, and the Gospel of *Christ* in our *Lives*.

And by how much the more we have tasted of the Lords *Goodnesse* above others, so much the more let him taste of our *Thankfulnesse* above others.

And let us all in Gods feare pray continually for the *Peace* of *England*, and the flourishing estate of this Church, and Commonwealth wherein we live. Use the meanes to keep it, refuse the way to lose it, and long, yea, for ever may they prosper that love it.

O Pray for the Peace of Jerusalem.

Thus much for the *Subject* of this *Duty* (being the Third Considerable in our Text) set downe in this word *Peace*.

From whence you may remember the Doctrine.

Doct. *Peace is a pretious blessing of God, well deserving the prayers of his faithfull servants.*

And now let us come to the last Considerable in our Text, *viz.* the *Object* of this *Subject*, set down in the last word of our Text; *Jerusalem.* By which is meant the *Church* of God.

From the which word you may remember the Doctrine.

Doct. *It is required as a due debt from the Children of God, that they should pray for the peace of the Church their Mother.*

O Pray for the Peace of Jerusalem.

And here I am not to speak of the invisible Church triumphant in Heaven, but of the visible Church Militant here upon Earth; and of that as briefly and orderly as I may.

The word used for *Church* in the Originall language of the New Testament is ἐκκλησία *id est*, παρὰ τὸ ἐκκαλεῖν, which is to call; for ἐκκλησία, was called of the *Græcians* an Assembly of the Citizens, called from home by the voice of a Cryer, to heare the Judgement of the Senate.

But the *Jewes* called their place of publique

lique meeting for the reading of the Law and the Prophets συναγωγὴ, *a Synagogue*, that is, a gathering together, παρὰ τὸ συναγεῖν, to gather together, to bring together, and to assemble together.

But the Christians that by the very name of publique meetings, they might distinguish betweene their *Christian meetings*, and the *Jewish assemblies*; have used and kept the word *Church*, for the Congregation of them that professe *Christ*.

So that the *Church* of God is the company of selected Saints, being effectually called from the world by the Preaching of the Gospell, and chosen before all Worlds to the Worship of God, being also Justified and Sanctified in *Christ Jesus*, through the Operation of the *Holy Ghost*; who heartily desire to serve, and earnestly endeavour to please their Creator in all things, whilst they live here in this world, and shall have the full fruition of Eternall happinesse hereafter in the world to come.

And from being Members of this *Church*, none that are true Believers are excepted, whether they be high or low, rich or poore, old or young, noble or ignoble, learned or unlearned, simple or politique, of what estate, degree, or condition soever they be: For *there is neither Jew nor Grecian; there is* Gal. 3.28.

neither bond or free, there is neither male or female; but they are all one in Christ Jesus.

The Sapient *Solomon* describeth the *Church* as though it were a Stately Court, in which there are none but those that are of the Blood Royall, *viz.* Kings & Queenes, and those that are Heires apparent to the Kingdome of Heaven.

Cant. 6.7.

So that the true essentiall Members of the *Church* being faithfull Believers in *Christ Jesus*, are the most precious and Noble Persons that live upon the earth, even such as are descended of the Blood of *Christ*, in which regard they are the dearest of men, and nearest unto God.

Yea, they are a people distinct from all others by Gods Grace of Election, and stand before him in their new Birth and Second Creation; in which the Lord lookes joyfully upon them, and delights to behold them, because they sprang from *Christ*, *of whom the whole family in heaven and earth is named.*

Eph. 3.15.

And this Church *Metaphorically* and by way of similitude is called *Mater Fidelium*, the Mother of the Faithfull, because she brings forth Sonnes unto God. unites them to Christ, and nourisheth them by the Preaching of the Word, and by the Examples of good Workes: And hence is that expression,

Non

Non posse quemquam habere Deum Patrem, qui non habet Ecclesiam Matrem.

No man can have God for his Father, who hath not the Church for his Mother: alluding to that of S. *Paul.*

Though ye have ten thousand Instructers in Christ, yet have ye not many Fathers: for in Christ Jesus I have begotten you through the Gospell. 1 Cor. 4. 15

So that, if we would have *God* for our *Father*, we must account the *Church* for our *Mother*, and procure her *Peace* with our best endeavours, and there is no more prevalent way for us to helpe her, then by praying heartily to God for her.

O Pray for the Peace of Jerusalem.

Jerusalem was the *Metropolis* of *Judea.* And she was also a Tipe of the Church of Christ, and that in diverse respects, *viz.*

1. *Jerusalem* was a Citty compact in it selfe, by reason of the bond of love, and Order that was amongst the Citizens themselves; as in this Psalme, verse the 3. *Jerusalem* is builded as a City that is at unity in it selfe.

So in like manner the Members of Christs Church are linked together by the bond of one Spirit: And they joyntly *endeavour to keepe the unity of that Spirit in the bond of Peace.* Ephes. 4. 3.

2. In *Jerusalem* was the Sanctuary, a place of Gods Presence and Worship.

So in like manner, the *Church* of *Christ* is the roome of the Sanctuary, in which we must seeke the presence of God and the word of Life: Therefore the *Church* is called σύλος καὶ ἑδραίωμα τῆς ἀληθείας, The Pillar and ground of Truth.

1 Tim. 3. 15.

3. The Lord mercifully promised the people of *Jerusalem*, that if they would call upon his Name, they should have Deliverance: *Joell* the 2. & ult. the which hath resemblance to the *Church* of *Christ* amongst the *Gentiles*; alluding to that of S. *Paul*,

Rom. 10. 12, 13.

There is no difference betweene the Jew and the Grecian: for he that is Lord over all, is rich unto all, that call upon him.

For whosoever shall call upon the name of the Lord shall be saved.

4. In *Jerusalem* the Citizens yeelded obedience to their Kings; So in like manner, the Members of *Christs Church* being true Believers, are *fellow Citizens with the Saints and of the houshold of God.*

Eph. 2. 19.

Esa. 2. 5.

And they yeeld obedience unto *Christ* their King.

5. In *Jerusalem* was the Throne of *David*; as in this *Psalme*, verse the 5. So in like manner, in the *Church* of *Christ* is the Throne or Scepter of *Christ*, figured by the Kingdome of *David*.

Rev. 3. 7.

6. The

6. The Lord chose *Jerusalem* above all other places in the world, and tendered the people therein, even as the apple of his owne eye. Zach. 2.8

So in like manner, the true Members of *Christs Church* are *a Chosen Generation, a Royall Priesthood, an holy Nation, a Peculiar people, that ye should shew forth the vertues of him that hath called you out of darknesse into his marvelous light.* 1 Pet. 2 9.

Lastly, in *Jerusalem* the names of the Citizens were inrolled in a Book.

So in like manner, all the true Members of the *Church* of *Christ*, have their names written in the booke of Life. Rev. 20.12

S. *John* had a Revelation of the last Judgement; And he saith, *I saw the dead, both great and small stand before God: and the bookes were opened, and another booke was opened, which is the booke of life, and the dead were judged of those things which were written in the bookes according to their workes.*

Whereupon we may orthodoxally resolve, and infallibly infer, that whosoever have not their names written in that Book of Life, must have their portion with the Devil and his Angels for evermore: as plainely appeareth in the last verse of the same Chapter,

And whosoever was not found written in

the Booke of Life, was cast into the lake of fire.

Loe, thus Beloved you have heard, the neere Resemblance, and Typicall Representation betweene the *City* of *Jerusalem*, and the *Church* of *Christ*.

Now let us come to the Reasons of the Observation.

Reas. 1. Because the Church is in a continuall *warfare* in this world, and therefore she is called the *Church Militant*, because she is daily fighting against the *Flesh*, the *World*, and the *Devill*; yea she hath many enemies that come from *Satans Campe* very fiercely against her.

Who like *Tyrants* by violence and force of strength, like *Sophisters* by subtilty and corruption of doctrine, like *Hypocrites* by dissembling and superstition, and like *Epicures* by leudnesse of life, and filthinesse of conversation, doe daily assault and fight against the *Church* of *Christ*.

Loe these, like cunning Fowlers, strive daily and hourely for to intrap her; the *Flesh* would infect her, the *World* would deceive her, and the *Devill* would destroy her.

And therefore it behoveth us with our best endeavours even heartily to pray unto God for her.

O Pray for the Peace of Jerusalem.

Be-

Because, whosoever desires to have his Habitation in Gods Tabernacle, must love & make much of the members of Gods *Church*, *Psal.* 15.4. And how can we better manifest our love untothem, then by *praying* for them when they are in distresse? *Reas.* 2.

And this duty of Love to the Members of Gods *Church*, is both Commanded, Commended, Approved, and Rewarded in the holy Scriptures.

It is

1. Commanded. 1 *John* 3. 23. *This is his Commandement, that we should believe in the name of his sonne Jesus Christ, and love one another, as he gave us Commandement.*

2. Commended, 1 *Cor.* 13. ult. *Now abideth Faith, Hope and Love, even these three; but the chiefest of these is Love.*

3. Approved. *Apoc.* 2. 19. The Blessed Spirit of God spake to S. *John*, to say to the Angell of the Church of *Thyatira*, *I know thy Workes and thy Love; meaning towards the Members* of Gods *Church.*

4. Rewarded. *Heb.* 6. 10. *God is not unrighteous, that he should forget your worke, and labour of love which ye shewed toward his name, in that ye have ministred unto the Saints, and yet minister.*

Yea beloved, and were it so, that the love to the Members of Gods *Church* were nei-

neither Commanded, Commended, Approved, nor Rewarded.

Yet notwithstanding, if thou hast received an Influence of Grace from Heaven, the sparkes of Grace will so kindle in thy soule, that thy praying for the *Church* here upon earth will be inevitable.

So that I may say of such a one, as the Prophet *Ieremy* once spake of himselfe in another case, when *Pashur* had put him into Prison for denouncing Gods Judgements against *Ierusalem*: *Ier.* 20. 9. *Then I said, I will not make mention of him, nor speake any more in his name; But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.*

So in like manner, if thou hast grace in thy heart, (the *Church* of God being in distresse) thou wilt be weary with forbearing to pray for the *Peace* of the *Church*.

O Pray for the Peace of Ierusalem.

Reas. 3. Because the *Church* is invironed with many Enemies, yea, sometimes (*David*-like) inclosed *with fat Bulles of Bashan on every side*; even Cruell Tyrants, who seeke her Subversion.

Yea, She is like a *Lillie amongst the Thornes*, *Cant.* 2.2. She is often beset with dangerous and troublesome *Thrones*, *viz.* hurtfull, graceless and pestilent Spirited persons, who

who prick and wound the *Lillies* in their goods, names, liberties, yea, and lives also.

And thus it hath beene, even from the beginning, for when there were but two men borne into the World, the one was a *Lillie*, and the other a *Thorne*, but the *Thorne* suppressed and perished the *Lillie*, viz. *Caine* destroyed his Brother *Abel*. Gen. 4. 8.

Yea, the most beautifull *Lillie* that ever saw the light of the sunne, *Christ Jesus* our blessed Saviour, was so fiercely and violently beset with *Thornes*, as that all his love and purity, meeknesse and innocency could not keepe them from him; but they violently thrust at him, pricked him to the heart, and wounded him to the death.

And loe, thus will it be with the poore Members of his *Church* untill the last Judgement day; when as both *Lillies* and *Thornes* must appeare before *Christ* in the Cloudes to receive according to their deeds. Mat. 25.

And then shall the persecuted *Lillies* be received into Heaven, and the pernitious *Thornes* be cast as Fuell into the fire of Hell.

So that this persecuted condition of the *Church* pathetically implores us to pray for her *Peace*.

O pray for the Peace of Jerusalem.

Be-

Reas. 4. Because the *Church* is Seated in *Bochim*, being a place of Weeping, she now lives in a Vale of misery and Vallie of teares, and must be Contented so long as she liveth upon the face of the Earth, to sit downe like a desolate widdow, and *hang her harpes upon the Willowes*, and make her Expressions in mournfull *Elegies and Dolefull Ditties*, untill her Husband returnes unto her.

Psal. 137. 2

Alas, woe and alas may we of this *English Nation* (at this day) deploringly complaine, that the little Barke of *Christ* is now almost sunke under Water; She is tossed up and downe, to and fro, hither and thither, in the troublesome Seas of this turbulent Age: *Rabshakeh* raileth, *Haman* plotteth, *Balack* bribeth, *Balaam* curseth, the *Enemy* rageth, and the *Devill* roareth; and all against the *innocent Doves* in the little Barke of *Christ*, as they are sailing hopefully towards their resting Haven of happinesse in the Kingdome of Heaven.

So that *Peter*-like in the eye of humane sense and reason, they are in the way of perishing, did not the hand of Gods *Providence* preservingly support them.

She was prefigured in *Noahs Arke* floating upon the Waters, and doth now resemble a little Ship in the vast *Ocean*, which sometimes is carryed along quietly with a calme

calme & prosperous Gale, but suddenly the boysterous windes arising, and the unresistible Surges, Billowes and Waves swelling, the *Seas* become rough and troublesome, and she is in Danger, and necessarily standeth in neede of our Prayers: And therefore let us not cease to *Pray* for her *Peace*.

O Pray for the Peace of Jerusalem.

And thus doe I passe from the Reasons of the Observation unto the Application.

The Uses whereof are briefely Five, *viz.*

1. *Use* of Terrour.
2. *Use* of Instruction.
3. *Use* of Reprehension.
4. *Use* of Consolation.
5. *Use* of Exhortation.

Terrour.

TO terrifie the hearts of all those that have persecuted the *Church* of *Christ*. Listen a while I pray you to those heavy (though just) Judgements of God, that have befallen the bloody Persecutors of his *Church*. *Use* 1.

Pharaoh Oppressed the poore People of *Israell* in the Land of *Ægypt* and when they had leave to depart the Land, yet he pursued them with a purpose to destroy them: But Exod. 14. 28.

in

in the end, his intention was fruſtrate, and both himſelfe, and all his Hoaſte periſhed in the Sea.

Heſt.3.9. *Haman*, upon the promiſe of *Ten thouſand talents of Silver*, procured a Decree from King *Ahaſhueroſh*, to kill and deſtroy all the *Jewes*, both old and young, men, women and children that were in all the Kings Provinces in one day: But his Deſigne was
Heſt.7.10. blaſted, and in the end *himſelfe hanged upon the gallowes he had prepared for* Mordecai.

Senacherib, the King of *Aſhur*, ſent *Rabſhakey* to raile upon the living God, and to diſcourage his Army; but the Birth of his Project proved abortive, inſomuch that the Angell of the Lord in one night ſlew in the
Eſa.37.36 Campe of *Aſhur*, *an hundred fourſcore and five thouſand*, and in the morning, *behold they were all dead corpſes.*

Yea, and after that, *Senacherib himſelfe* was ſlaine by two of his owne Sonnes, *Adramelech* and *Sharezer* as he was worſhiping his Idoll God *Niſroch* in the Temple.

Antiochus the ſonne of *Demetrius*, after he had chaſed *Tryphon* from the Kingdome of *Aſia*, and broken the league which he had made with the *Jewes*, gave himſelfe wholly to worke miſchiefe againſt them.

Then violently he ſet upon *Jeruſalem*, and tooke

tooke it by force, Commanding his Souldiers to destroy those that were therein, insomuch that within the space of three whole dayes there was such a *bloody massacre* both of old and young, men, women, and children, that there were destroyed foureſcore thousand of the Jewes, 2 *Mac.*5.

After this was done, this *bloody Tyrant* was put to flight by the Inhabitants of *Persepolis* a City of *Persia*, going about to rob their Temple of their Treasures.

Then furiously he threatned the people of the *Jewes*, saying, *I will make Jerusalem a common burying place of the Jewes when I come thither.*

But the Lord Almighty the God of Israel, smote him with an incurable and invisible plague: for assoone as he had spoken these words, a paine of the bowels, that was remedilesse came upon him, and sore torments of the inner parts.

So that the wormes came out of his body in abundance: and whiles he was alive, his flesh fell off for paine and torment, and all his Army was grieved at his smell.

Loe thus, the Murtherer and Blasphemer suffered most grievously, and *as he had entreated other men, so he dyed a most miserable death in a strange Country, among the Mountains;* 2 *Mac.*9.

Nero,

Nero, that bloody Tyrant, being the first *Emperour* that persecuted the *Church* of *Christ*, exposed the poore Christians to the fury of rude, barbarous, and mercilesse men.

Hereupon the poore Innocents were apprehended, and some of them clad with skins of wilde beasts, were torne in pieces by dogs.

And others cast one upon another, untill they became great heaps, after the manner of *Bone-fires*, and then fire put to them, and their bones burning served for light in the night, in the stead of *Torches*.

But at the last this wicked wretch, the causer of all that cruelty exercised upon the poore Christians, seeing himselfe in danger to be murthered, by one appointed for that purpose, (as a just reward for his horrible, unjust, and inhumane dealing) hastned his owne death by killing himselfe, as *Cornelius Tacitus* reporteth, *Lib.*5.

We reade in History of one *Cyrillus* a *Deacon* of *Heliopolis*, scituate neare to *Lybanus*, who lived under the Empire of *Julian the Apostate*, and came to a miserable end.

For after *Constantine* was deceased, by whose authority the holy Martyr had broken downe many of their Images and Idols, the abominable Idolaters did not onely murther

murther him, but alſo devoured his liver with bread, as if it had beene the ſweeteſt morſell of meat in the world.

But the all-ſeeing eye of Almighty God beholding their villany, his revengfull rod bruiſed them to pieces.

For their teeth wherewith they chewed that unnaturall food fell out of all their heads; and their tongues wherewith they taſted it, rotted and conſumed to nothing; and laſtly, their eyes which beheld it, failed them, and they became all blinde.

Loe thus were they all ſerved, bearing juſtly the markes of Gods indignation, for ſo horrible, inhumane and unnaturall Cruelty, as *Theodoret* reporteth, *lib.3.chap.* 7.

Valerian the Emperour, was a deadly Enemy to the profeſſors of *Religion*, and very terribly perſecuted them in his Dominions.

But ſhortly after, himſelfe was taken priſoner in the *Perſian Warres*, being Threeſcore and ten yeares of age, and was made a ſlave to his Conquerour all the reſt of his life.

And whoſe condition was ſo miſerable, that *Sapor*, the King of *Perſia*, uſed his back as a block or ſtirrop to mount upon his Horſe, and at the laſt, to make up the full number of his miſeries, he cauſed his Skinne to be taken from his Fleſh,

whilst he was alive, and then poudred him with salt, as *Josephus* reporteth, in his *Ecclesiasticall History. Booke* 7. *Chap.* 30.

The cruell, mercilesse, and hard-hearted *Jewes*, did persecute even unto the death, the innocent Lambe of God, who is the Lord of life, our Blessed Saviour *Christ Jesus.*

But did they escape Punishment? Verily no, for the avenging hand of the just-punishing, sinne-revenging God, followed after them, overtooke them and seized upon them to their Destruction.

For they were driven up and downe, from place to place in diverse Countries by the *Deputies:*

And after that, there were slaine of them at *Cesaria* in one day Twenty thousand:

At *Alexandria* another time Fiftythousand.

At *Zabulon* and *Joppa* Eight thousand and Foure hundred, besides the burning of both the Townes:

At *Damascus* Ten thousand had their throats cut:

And as for the *Jewes* that were in *Jerusalem*, they were pinched with so sore a famine, as that they did eate the excrements of Oxen; and many women were constrained to boile and to eate their owne Children.

And in that great extremity many thinking to save their lives by flying to the Enemy;

were

were taken and ſlit in pieces, in hope to finde gold and ſilver in their bowells:

And at the laſt the whole *City* was taken by force &the holy*Temple* conſumed by fire.

And this in generall was the miſerable iſſue of that lamentable *Warre:* during which time, Fourſcore & ſeventeene thouſand *Jewes* were taken Priſoners, and Eleven hundred thouſand ſlaine.

Some of the Priſoners were carried reproachfully into *Rome*;

Others were murthered at their *Conquerours* wills;

Some were torne in pieces and devoured of wilde Beaſts:

Others were conſtrained to march in Troupes againſt their Fellowes, and kill one another as if they had beene Enemies.

And the Remnant of that wretched people which remained alive, after the mighty tempeſt of Gods Wrath was paſt, were diſperſed and ſcattered abroad throughout all Nations under Heaven:

So that their condition (at this day) is ſo vile and contemptible, as that no Nation under Heaven is halfe ſo miſerable: which is a manifeſt evidence of Gods vengeance ſtill abiding upon them.—— As *Joſephus* reporteth in his bookes of the *Jewiſh Warres.*

And here I might alſo be very copious in

the expressions of the remarkable Destructions of *Agag. Goliah. Benhadad.* The *Moabites* and *Ammonites. Nicanor. Herod-Agrippa. Domitian. Trajan. Hadrian. Antonius. Severus. Decius. Aurelian. Diocleſian. Maximinus. Maxcentius. Licinius. Arnolphus. Smaragdus. Mamucha, &c.* Who were destroyed for persecuting the Church of *Christ.*

Yea beloved, and many more terrible examples of Gods fearfull Judgements (that fell upon diverse other bloody Persecutors of Gods *Church*) I could here recite, but for brevity sake I passe them over.

Oh then (at the consideration of this that hath beene spoken) let all the *bloody Persecutors* of Gods *Church* tremble and desist from so doing, lest the Lord come suddenly as a swift witnesse against them, and speedily be avenged of them, to the ruine of their bodies in this world, and the utter destruction both of bodies and soules in the world to come.

And let them also labour to the uttermost of their power to make up the Ruines of the *Church* of *Christ*, and doe their best endeavours for her, by praying for her *Peace.*

O Pray for the Peace of Jerusalem.

Instruction.

Instruction.

TO teach the *Church* to arme her selfe for Troubles, Crosses, and Afflictions, so long as she remaineth here upon the face of the Earth. *Use* 2.

For as the comfortable sun-shine Dayes, and the uncomfortable darksome Nights, (in the order of Nature) follow each other: So in like manner, in the Administration of the *Church* of *Christ*, there is a continuall Entercourse amongst the *Members* of *Christ Church*, between *Peace* and *Persecution*.

To live continually in Jollity, and be alwayes free from Crosses, is one of the Worlds pleasing Cognizances of *Satan's* Imps; for being alwayes without Chastisements, *whereof all Gods Children are Partakers, we are Bastards and not Sonnes.* Heb. 12. 6, 7, 8.

Beloved, There is a strict Dependence, neere Relation, and close Connexion betwixt Christianity and the Crosse; they are Concommitants, Individuals, and inseparable Companions.

This is an infallible *Aphorisme* of Divine Observation under the Kingdome of *Christ*, & an indubitable *Axiome* of *Christs Gospell*, *Providence*, the which proceedeth from the good pleasure and providence of *God*, in

the dispensation of things under the *Gospel*.

Our blessed Saviour told his Disciples, and in them every true *Member* of his *Church*, *In the world ye shall have affliction*, *Ioh.*16.33. And it was also the generall Proclamation of
Mat.16.24 *Christ* to the whole World, Εἴ τις θέλει, *If any man will come after me, let him deny himselfe, and take up* τὸν σταυρὸν αὐτοῦ, *his Crosse and follow me.*

The which Crosse, although to unregenerate men, in their Naturall Condition, it be tedious and burthensome; yet notwithstanding, to the faithfull *Members* of *Christs Church*, they making a right use thereof, it will be helpfull and profitable.

As for example, Holy *David* was so greatly oppressed with troubles, as that he complained in the anxiety of his soule, *The snares*
Psal.116.3 *of death compassed me round about, and the paines of Hell gate hold upon me.*

What Adversaries are more horrible, and Enemies can be more terrible, then *Death*, and *Hell*? And yet notwithstanding, he making a sanctified use thereof, they wrought in him most blessed and happy Effects, the which he found experimentally in himselfe; and therefore freely confesseth, *Before I was afflicted, I went astray: but now I keep thy word*, *Psal.* 119.67. And Verse the 71. *It is good for me that I have been afflicted: that I may learne thy Statutes.* And

And the Lord saith (of the *Israelites*) by his Prophet *Hosea*, *In their affliction they will seeke me diligently.* And the Prophet *Isaiah*, speaking of the Faithfull in affliction, saith, *Lord, in trouble have they visited thee: they powred out a prayer when thy chastning was upon them.* So that *Afflictions*, being *Gods Rods*, are his Childrens *Remembrancers*: yea, Troubles make many *Returners*, and *Seekers* to *God*, who formerly have been *Revolters* and *Straglers* from him: as were the *Israelites*, *Manasseh*, the *Prodigall Sonne*, and diverse others. Yea beloved, and to be continually without Crosses, Troubles, and Afflictions, men may justly suspect themselves, to be rather *Members* of the *Devils Church Malignant*; than of *Christs Church Militant*.

Hos. 5. 15.

Esa. 26. 16.

St. *Ambrose*, that godly, devout, and religious *Bishop*, travelling (with some others) towards *Rome*, went to a *Rich-mans* house, resolving to lodge and remaine there till the next morning; And after some short discourse, he demanded of the man of the house, how it went with him, and in what case he stood concerning his present condition for the things of this Life? Unto which the Rich-man replyed; Sir, my condition hath ever beene happy and fortunate, I never tasted any kinde of Adversity,

I never had any sicknesse or losse of goods, all things have hitherto beene with me, even according to my hearts desire. When Saint *Ambrose* heard this, he said unto them that were with him, *Eamus hinc, nam Deus non est hic. Let us goe from hence, for God is not in this place.* And immediately after they were departed from the Richmans house, the Earth suddenly opened her mouth, and swallowed up the Man, together with his house, and all that he had. Intimating thereby to the World, that *God* is not there (in mercy) present, where the *Crosse* is continually absent.

Hence then, Let all the Faithfull *Members* of *Christs Church*, account it as an *indubitable Aphorisme* of *infallible Truth*, believe it as an *Orthodoxall Article* of their *Christian Faith*, and hold it as an *undeniable Maxime* in *Divinity*; that as the Children of *Israel* went through many Troubles, before they could come to the *Earthly Canaan*; which was a *Type* of the Faithfuls Passage from *Earth* to *Heaven*: So in like manner, the Children of *God* must passe through many Afflictions, before they can come to the *Heavenly Jerusalem*.

St. *Paul* desired to know nothing (amongst
1 Cor. 2.2 his *Corinthians*) but *Jesus Christ, and him Crucified*. And he also rejoyced in nothing

so

so much, as *in the Crosse of our Lord Jesus Christ; whereby the World was crucified to himselfe, and himselfe unto the World*, Gal. 6. 14. He also expresseth to the World, that *no man is Crowned, except he fight lawfully*, ἐὰν μὴ νομίμως ἀθλήσῃ, 2 *Tim.* 2. 5. And also confesseth of himselfe, *I bear in my body the markes of the Lord Jesus*, Gal. 6. 17. The lawfull and valiant fighting of earthly *Souldiers*, for their *King*, *Country*, and *Religion* greatly reflecteth upon them with *Credit*, and exceedingly redounded to their *Honour*: & they also account those *Wounds* that are given to their Bodies in *Skirmish*, as *Markes* of their *Magnanimity*, *Cognizances* of their *Courage*, and *Characters* of their *Valour*; intimating thereby to the World, for whom they have fought, how they have suffered, and who they are.

Now for Application of this to our selves: Heaven is appointed for none but onely Spirituall Conquerours, *viz.* the valiant fighting *Members* of the *Church* of *Christ*, against their Soules *Adversaries* surprizing, subduing and conquering all their spirituall *Enemies*: For they *wrestle not against flesh and bloud, but against Principalities, against Powers, against the rulers of the darknesse of this World, against spirituall wickednesse in high Places.* So that, of necessitie they must be Eph. 6. 12.

Fighters, for without a *Fight* there can be no *Conquest*, and without a *Conquest* there will be no *Crowne*: And therefore they must not onely be *Fighting Souldiers*, but also *Conquerours* upon *Earth*, before they can be *Inheritors* of *Heaven*.

For a Man to be a *Christian*, and not a spirituall *Souldier*, is to falsify his promise at the Font of *Baptisme*.

For a Man to be a *Christian*, and a spirituall *Souldier*, and not to fight under *Christs* Banner, both manfully and faithfully for *Christ*, is the Cognizance of a pusilanimous spirited *Souldier*, and Badge of an *Hypocrite*.

For a Man to be a *Christian*, and a spirituall *Souldier*, and to fight for *Christ*, and not to Conquer, is to lose the Reward promised to *Conquerours*.

But to be a *Christian*, a spirituall *Souldier*, a *Fighter* for *Christ*, and a *Conquerour* of all his owne spirituall Enemies, Loe, that Man, and onely he, shall be a Partaker of the rich Reward promised, even the full fruition of the heavenly Inheritance.

And therefore, whosoever thou art, that desirest to be a true *Member of Christs Militant Church*, thou must resolve with thy selfe, to live the life of a *Christian*, to a be a spirituall *Souldier*, a *Fighter* for *Christ*, and also a *Conquerour*.

Hence

Hence then we may infallibly collect, that none ſhall be crowned hereafter in *Heaven*, but onely thoſe that (in ſome meaſure) firſt endure a ſpirituall Fight here upon *Earth*; that ſo they may become crucified *Chriſtians*, and thereby made conformable to *Chriſt* their Head: The which Conformity is the greateſt Honour, that this World can afford to the Sonnes of Mortals. Phil. 3 10.

And to ſuch ſpirituall Conquerours, *Chriſt Jeſus* himſelfe hath made a large promiſe, even of no leſſe Reward then Eternall Life. *He that overcommeth ſhall be clothed in white raiment, and I will not blot out his name out of the booke of life*, Apoc. 3. 5. And *ver.* 21. *To him that overcommeth, will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne.* And, *Be thou faithfull unto death, and I will give thee a crowne of life*, Apoc. 2. 10. and Jam. 1. 12. *Bleſſed is the man that endureth temptation: for When he is tryed, he ſhall receive the crowne of life, which the Lord hath promiſed to them that love him.* And what *Fight* is it that we ſhould not willingly undergoe, for to inherit *Eternall Life?* And herein let *Chriſt Jeſus* himſelfe be our *Preſident, Who for the joy that was ſet before him, endured the Croſſe, deſpiſing the ſhame, and is ſet downe at the right hand of the throne of God*, Heb. 12. 2.

Oh, what a comfortable and joyfull day will that be to thy immortall and pretious *Soule*, when ſtepping forth of her earthly *Priſon*, and ſpeedily conducted by the bleſſed *Angels* to the *Tabernacle* of Heaven, ſhe ſhall rejoycingly be there received, by the honourable *Companies* of that heavenly *Conſiſtory*, *viz.* with all thoſe bleſſed *Spirits* mentioned in the holy Scriptures, *viz. Angels, Arch-angels, Vertues, Powers, Principalities, Dominations, Thrones, Cherubims, and Seraphims:* alſo with the *holy Patriarches, Prophets, Martyrs, Innocents, Confeſſors, and Saints of God*; together with the bleſſed *Apoſtles* and *Diſciples* of *Jeſus Chriſt!* all which ſhall then greatly triumph and exceedingly rejoyce, at her *Coronation* and *Glorification.*

Yea, and farre more Happineſſe ſhe ſhall enjoy than all this, *viz.* the Knowledge of the inviſible Nature of the moſt bleſſed *Trinity.* The All-glorious and Beatificall VISION, the ſight of *God* which maketh us happy: of which St. *Auguſtine* ſaith, *Hæc ſola eſt ſummum bonum noſtrum.* This SIGHT of God is our onely and chiefeſt Happineſſe, in which conſiſteth the Soveraigne *Good* and *Life* of the *Soule:* which no mortall *Eye* hath ſeene, nor *Eare* hath heard, neither hath it entred into the *Heart*

of

of *Man.* The which SIGHT of *God*, is the full *Beatitude*, and totall *Glorification* of *Man.* Loe, this is the *Happinesse*, which the *Soule* of a *Christian*, *Spirituall*, *Fighting*, *Conquering*, *Souldier*, shall for ever enjoy.

Where she shall sing *Hallelujah, Praise, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lambe for evermore.* Rev. 5.13.

But here peradventure some may demand, What shall I doe when I have been a long while under the grievous and weighty pressure of many Troubles, great Crosses, and heavy Afflictions, and still continue under them, seeing (as yet) no probability by sublunary assistance of ease in them, no likelyhood of *freedome* from them, or *Deliverance* out of them? *Quest.*

If this now be, or at any time hereafter shall be thy deplorable Condition, Loe then, I beseech thee in the Bowels of *Jesus Christ*, as a Sympathzing Brother of thy sorrowes, murmur not thereat, but acknowledge *God* to be righteous, and that thou suffereſt justly for thy sinnes; and be not sorrowfull because thou suffereſt, but for the *Cause* of thy suffering which are thy *sinnes* which thou hast committed. According to that complaining Querie of the Prophet *Jeremiah, Wherefore* *Answ.*

is

*is the living man sorrowfull? man suffereth for his sinne, Lam.*3.39. And also labour for to live by *Faith*, and not by *Sense*, *For the Just shall live by his faith, Hab.*2.4. Ever being mindfull of, and also constantly depending upon the Providentiall name of *God*, amongst the *Hebrewes*, יהוה יראה which denoteth unto us, the speciall *Proidence* of *God* towards his children in all their distresses: resolving also constantly in thine owne Soule without wavering, that whether longer continuance of *Life*, or speedier seizing upon by *Death* shall befall thee; yet notwithstanding, according to that comfortable Expression of the Apostle, τοῖς ἀγαπῶσι τὸν Θεὸν, πάντα συνεργεῖ εἰς τὸ ἀγαθὸν. *All things work together for good, to them that love God*, Rom.8.28.

Antid.

The continuall Consideration hereof, should serve as a *spirituall Antidote* to preserve thy afflicted languishing Soule (for ever) from Despaire. And *God Almighty*, who is the onely *Physitian* both of Soule and Body, and can (at his pleasure) apply a *Remedy* to every *Malady*, according to each particular Persons severall wants and necessities; give a speedy, comfortable, helpfull, healing *Blessing*, to the divine *Operation* thereof within thee.

Of which my selfe can speake both comfortably and experimentally, who being fast lock't

lock't in *Prison* (for my *Kingly Fidelity*) with diverse others of the *ministeriall Function*, and having not any corporall Sustenance allowed us for above forty dayes together, wherewith to preserve our languishing naturall *Lives*, they all ended their dayes in the same *Prison*; and shortly after all their *Deaths*, my *Body* was from *Prison* enlarged, and *Life* from *Death* (under God) thereby preserved.

Loe, thus farre the speciall *Providence* of *God* extended unto me, when I was wel-nigh brought to the *Period* of my *Life*, and almost cast into the cruell jawes of devouring *Death*: Blessed be the *God* of my *Life* and *Liberty* (for it) for ever.

Beloved, a Valiant and Couragious hearted *Souldier*, will not be discouraged at the roaring of *Cannons*, the clashing of *Armes*, the clattering of *Weapons*, or the hideous noise of furious *Enemies* comming fiercely upon him, although that military *Service* be never so sharp or dangerous unto him; because he expects to receive some rich *Booty* to himselfe when the *Battell* is ended: so in like manner, a true *crucified Christian*, who hath the blessed *Spirit* of *God* in him, (which is the only *Spirit* of all true Valour and Courage) will not be daunted or dismayed, at the comming on of Troubles, Crosses, or Afflictions,

ctions, how great or many soever they be, because he is not left to himself alone, as a *Souldier* in the field, when all his pusilanimous spirited *fellow-Souldiers* have deserted the *Service* and forsaken him; but hath the *All-powerfull Lord* of Heaven with him, compassing him about with his speciall *Providence*, as a never-failing *Shield*, and defensive *Buckler* to preserve him from perishing; onely bringing him into the Field, that so he may fight against his *Enemies*, and thereby have the great *Glory* and rich *Reward*, of a magnanimous spirited and valiant *Conquerour*.

In earnall Judgment, and the fleshly *Eye* of humane sense and reason, the rich Gluttons
Luke 16. case was desirable, and poor *Lazarus* condition despicable: but the poor Man was received to *Mercy*, and the rich Man rejected to *Judgement*.

And herein (beloved) we may behold, the great, grosse, and palpable Errour, of the carnall mens *Judgement* of this World, who conceive their chiefest Happinesse consisteth in creature Comforts, and esteeme it their greatest Delight to swim in the Confluence of all outward good things, and account it their principall Felicity to be in the present possession of outward Pomp, and earthly Prosperity. Loe, thus blind, erroneous, and igno-

ignorant, are carnall-minded men, in their naturall *Condition.*

But the Children of *God*, to whom the heavenly light of *Truth* hath appeared, who have been often exercised in Troubles, Crosses, and Afflictions, being *crucified Christians*, living unto *God*, and not to themselves, are of a contrary *Judgment*; knowing assuredly, that Afflictions are necessary physicall *Potions* for their *Soules*, to purge out their sinfull Corruptions, to try and exercise their Faith, and to refine their *Soules*, whereby they may be the fitter *Receptacles* for the Spirit of *God.*

Although the *Heaven* of *Heavens* be exceeding *High*, yet notwithstanding, the Gate thereof is very *Low*, and none but humble hearted and lowly spirited *Persons*, (being *crucified Christians*) shall enter therein.

Beloved, we may not think to goe to Heaven in beds of *Downe*, we must (in this Vale of misery) passe through an earthly *Purgatory*, I meane the Afflictions of this *Life*, before we can come to the heavenly *Paradise*, *viz.* the Joyes of the *Life* to come. Yea, we must goe by the Suburbs and Gates of *Hell*, before we can come to the City of the new *Jerusalem*, and joyes of *Heaven.*

Every

Every true Member of *Christs Church* is a *crucified Christian*, and therefore not onely incident to suffering, but also strict in his Conversation; for *strait is the Gate, and narrow is the way that leadeth unto life, and few there be that finde it*, *Mat.* 7. 14. None must live the life eternall hereafter in the joyes of Heaven, but onely those that first Crucifie their carnall Corruptions, and mortifie their sinfull Affections here upon Earth. We must live in the *Spirit* and not in the *flesh*, For *He that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reape life everlasting*, *Gal.* 6. 8. And hence is that of S. *Paul* to his *Colossians*, *Mortifie therefore your Members which are on the earth, fornication, uncleannesse, the inordinate affection, evill concupiscence, and cove-*
Col. 3. 5, 6. *tousnesse which is idolatrie. For the which things sake, the wrath of God commeth on the Children of disobedience.*

The *Members* of *Christs Church* publiquely promised (by their *Sureties*) at their *Baptisme*, to forsake the Devill and all his Workes, and constantly believe *Gods* holy Word, and obediently keep his *Commandements*: and were incorporated into *Christs Church*, to confesse the Faith of *Christ* crucified, to be faithfull Souldiers for *Christ* their *Saviour*, and manfully to fight under his

Banner,

Banner, against *Sinne*, the *World*, and the *Devill*: and the *Lord* expects the constant spirituall *Performance*, of this their publique *Promise*, during the troublesome time of their earthly *Pilgrimage*.

And how shall the Valour of *Souldiers* be evidenced to the World, who keep themselves continually in their *Quarters*, and never goe upon service; who lye alwayes in the *Campe*, and never come into the *Field*?

But, when once Troubles doe arise, and the Enemy draweth nigh, and *Christs Souldiers* (by the sound of *Drums* and *Trumpets*) are called from their *Quarters*, and they march forwards and meet their Enemies in the face; Loe then, *Abrahams* Faith, *Davids* Piety, *Uriahs* Constancy, *Jobs* Patience, *Jonathans* Love, *Jehues* Zeal, *Gideons* Valour, and *Pauls* Courage will appeare; who like valiant spirited, and heroicall hearted *Souldiers* will zealously strive, & unanimously desire, (for the *Glory* of *God*, the *Honour* of their *King*, the *Peace*, *Good*, and *Welfare* of their *Country*) to be placed in the *Front* of the *Battell*.

So in like manner, when Troubles seize upon the Soules of the Members of *Christs Church*, then the *Graces* of *Gods* blessed Spirit within them (as occasion is offered) will be operative and working; yea, the more excellent

cellent in *Graces*, the more eminent in *Afflictions*: and thereby they are distinguished from the Souldiers of *Sathan*.

The Earth (of it selfe) will bring forth little else but briers and weedes if it be not tilled, and Vines will wax wilde if they be not pruned: Even so, the corrupt and sinfull Affections of our graceless and rebellious *Hearts*, like pernitious *Briers* and noisome *Weeds*, would quickly over-runne, not onely all the Parts and Members of our *Bodies*, but also all the Powers and Faculties of our *Soules*, if our *Gracious God* by his tender Care over us, loving Chastisements upon us, and powerfull working of his blessed Spirit in us, should not effectually *Purge*, *Dresse*, and *Manure* us.

And the superfluous *Branches* of our naturall *Corruptions* would spread so far abroad within us, as everlastingly to destroy us; if the *Lord* by sharp sanctified *Afflictions* should not prune them, and by his loving fatherly *Corrections* cut them off.

Therefore, let the *Church* of *Christ* be content to suffer *Afflictions* here upon Earth,
Lam. 3. 27 and also be glad to *bear the yoak in her youth*.

The present Condition of *Christs Church Militant* in her *Warfare*, (at this day in our *Land*) resembleth the case of *Judah*.

Manasseth, Ephraim, and Ephraim, Manasseth:

nasseh: and they both shall be against Judah.

Loe, this is the Sting of the *Churches* Crosses, and unto her it is inevitable.

For it was the portion of *Christ* her Head, and shall the Members expect to escape?

It was the Lot of her *Master*, and shall the *Servants* thinke to fare better?

It was the condition of the Saints in the Old Testament, and also of the Apostles in the New.

Of the Saints in the Old, *Abraham* banished both from his Country and kindred; *Jacob lay in the fieldes*; *Joseph* in the prison; *David* hunted as a Partridge upon the mountaines; *Elijah* full of feare through *Jezabels* bloody Tyranny, desired the Lord to take away his life from him; *Job* scraped himselfe with a potsherd upon the dunghill; *Jeremy* put into the dungeon; The *three Children* into the fiery Furnace; *Daniell* cast into the den of Lyons; And *Susanna*, brought almost to the place of her execution.

Yea, the *Church* her selfe complaineth of her suffering condition.

O Lord, behold mine affliction: for the enemy is proud. Lam. 1. 9.

And verſe the 12. *Have ye no regard, all ye that paſſe by this way? behold and ſee, if there be any ſorrow* כמכאבי *like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.*

The Apoſtle rehearſeth a Catalogue of the Saints ſufferings that were before *Chriſts* Incarnation.

They were tried by mockings and ſcourgings, yea, moreover by bonds and impriſonment.

Heb. 11. 36,37,38. *They were ſtoned, they were hewen aſunder, they were tempted, they were ſlaine with the ſword, they wandred up and down in ſheep skins, and in goats skins, being deſtitute, afflicted and tormented.*

Whom the world was not worthy of: they wandred in wilderneſſes, and mountaines, and dens, and caves of the earth.

Loe, theſe were the ſufferings of the Saints in the Old Teſtament.

And as for the Saints in the New, Poore *Lazarus* lay in a wofull condition at the rich *Gluttons* gate, but there was found no mortall heart to ſorrow for him, nor eye to pitty him, nor hand to relieve him.

And none of *Chriſts* Apoſtles dyed a naturall death but onely S. *John*, and he was baniſhed by the Emperour *Domitian* to the

Ile

Ile *Patmos*, and also put into a Tunne of hot oyle at *Rome*; as both *Tertull.* and S. *Jerom* report.

So that, although with the rest he suffered not an immature death; yet notwithstanding, he also tasted deepe of his Masters Cup: of which every one must be contented to drinke, that is a true Member of the *Church* of *Christ*.

Beloved, this is the Lords usuall dealing towards all the true Members of his *Church*, thereby to make them Crucified Christians, that so they might be like unto Christ their Captaine, who is called by the Prophet אִישׁ מַכְאֹבוֹת *a Man of sorrowes and acquainted with griefe.* Esa. 53.3.

And it was Saint *Pauls* generall rule to *Timothy*, πάντες οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται. All that will live godly in Christ Jesus shall suffer persecution. 2 Tim.3. 12.

Loe, this truth *Paul* and *Barnabas* preached at *Lystra*, *Iconium*, *and Antiochia*, and S. *Luke* reports it with an *Oportet*, signifying the necessity of suffering, *We must through many afflictions enter into the Kingdome of God.* Act.14.22

Shall we hope to live with *Christ* in the *Church Triumphant*, and not be content to die with him in the *Church Militant?*

Would we gladly reigne with *Christ* there, and

and not willingly first suffer with him here?

Let us not deceive our selves; None shall have teares wiped from their eyes in Heaven, but those that have first shed them upon the Earth.

So that no perplexity, no felicity; no misery, no glory; no Crosse, no Crowne.

For our happinesse is Conditionall, *Si sustinemus, conregnabimus.*

If We suffer with Christ (meaning) in Affliction, *we shall also reigne with him* (that is) in glory. 2 *Tim.*2.

Therefore let all the true Members of *Christs Church* arme themselves for Troubles, so long as they live upon the face of the Earth, and never forget *the afflictions of Joseph*, but mutually pray one for another.

Amos 6.6.

O pray for the Peace of Ierusalem.

Reprehension.

Use 3. TO reprove all those Persons that are Disturbers of the Churches *Peace.* And for brevitie sake I will but onely Hint at them: and they are of two sorts;

1. Those that help her not.
2. Those that hurt her.

So that the *Church* hath both Omissive and *Commissive* Enemies:

Omissive, neglecting to help her: and Commissive,

missive, endeavouring to hurt her.

1. Those that help her not.

Whosoever is not for her, is against her; and whosoever gathereth not with her, scattereth abroad. Mat. 12. 30.

And they are of two sorts.

1. *Ministers.*

2. *Lay-persons.*

1. Ministers, who have Pastorall Charges in the Church of *Christ*, and doe not feede those flocks that are committed to their Charge.

And they are of two sorts.

1. Those that are *Ignorant*, and cannot feede them.

2. Those that are *Idle*, and will not feede them.

The Ignorant that cannot, are called reproachfully *dumbe dogs*. *Isay* 56. 10. and the Idle that will not, must be accountable for the blood of that part of their flock that perish through their defect. *Ezech.* 33. 6.

2. Lay-persons, and they are of three sorts.

1. Those that pray not at all, either for themselves, or for the *Church*.

Such stupified persons being both sensless and careless of their owne and others conditions, though they dwell amongst Christians, yet (to their shame be it spoken) they live

live like Heathens, *Their foolish hearts are full of darknesse*, Rom. 1. 21. *They live as strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts*, Ephes. 4. 18. *and are as without God in the World.* Ephes. 2. 12.

2. Those, that if they pray at all, pray but onely for themselves, utterly neglecting the *Church*, never laying to heart *the afflictions of Joseph.* Amos 6. 6.

3. Those, that if they pray for the *Churches Peace*, they performe that great and weighty duty but lightly and perfunctorily: as not being earnest and zealous in the performance thereof.

Yea, give me leave I humbly pray you, to demand of you all here present assembled before me, who is there amongst you, that in the sincerity of his heart can stand forth and say, when once he did humble himselfe upon the bended knees of his soule unto God, and sigh, and groane, and pray, and shed teares flowing from a penitent heart on the *Churches* behalfe?

Oh how few there are that can truly say, when once they did heartily humble themselves unto God for the good of the *Church!*

I will not censure so uncharitably of that number (as if there be any) to say of that party he is a *Phenix*: But I feare I may too truly

truly ſay of them, they are *black Swans*, even rare Birds amongſt us.

Beloved, if they be true Members of her, it cannot be, but they muſt Sympathizingly ſuffer with her, and conſequently pray unto God for her.

And therefore they come juſtly under the laſh of Reprehenſion that are defective herein.

2. Thoſe that hurt her.

And they are alſo of three ſorts:

1. Open prophane perſons who revile her, by caſting obloquies and reproaches againſt her: as *Potiphars* wife to *Joſeph*, *Shimei* to *David*, and *Rabſhakeh* to *Hezekiah*.

Let all ſuch know, that whoſoever revileth or reproacheth the true Members of *Chriſts* Church, *Chriſt* taketh it as done unto himſelfe.

He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me. Luk.10.16

2. Thoſe that live in the boſome of the *Church*, and make a profeſſion of Religion, and yet are vicious in their Converſations.

Thoſe are cruell Enemies to the *Church* of *Chriſt*, they make the Enemies of God to blaſpheme, cauſe the way of Truth to be evill ſpoken of, ſcandalize the Goſpell of

Chriſt

Christ, and are unto the Church as the *Canaanites* were to the *Israelites*, even *thornes in their eyes, and pricks in their sides.*

I shall referre all such *Hypocrites* to that learned Father who reprehensively saith, Oh *Hypocrite*, if it be a good thing to be good indeed, why wilt thou not be that which thou seemest to be? And if it be an evill thing to be evill indeed, why wilt thou be that which thou wouldest not seeme for to be?

My counsell in this case to all such persons shall be, I pray them in the bowells of *Jesus Christ*, to consider that God is *Omnipresent*, and that all things are naked before him, and they cannot blinde the All-seeing Eye of the *Omniscient* God, *whose eyes are Ten thousand times brighter then the sunne, beholding all the wayes of men, and considering the most secret parts.* Ecclus. 23. 19.

The Lord beholdeth the ends of the world, and seeth all that is under heaven. Job 28.24.

He seeth all the imaginations of the thoughts of mens hearts, Gen.6.5.

He beholdeth our wayes, and telleth all our steps, Job 31.4.

And pondereth all our paths, Prov.5.21.

And there is no thought hid from him. Job 42.2.

The *Hebrewes* say,

כל־לבות דורש יהוה *The Lord searcheth*

eth all hearts, and understandeth all the imaginations of thoughts.

And he is called of the *Grecians*, καρδιαγνώστης, *The Searcher of the heart.*

Loe, this truth is acknowledged by holy *David*, where he saith, *O Lord, thou hast searched me out, and knowne me: thou knowest my downe-sitting, and mine up-rising: thou understandest my thoughts long before.* Psal. 139. 1.

Yea, he knew right well, *Jezabels* Fast, 1 *King.* 21. 9. *Absaloms* Vow, 2 *Sam.* 15. 7. and *Judas* kisse, *Mat.* 26. 49. although their bloody intents, and mischievous purposes were never so secret: for *He beholdeth, and tryeth the very hearts and reines.* 1 *Sam.* 16. 7. *Psal.* 7. 10.

So that he perfectly knowes both the true-hearted *Nathaniel, John* 1. 47. and the false-minded *Simon Magus, Act.* 8. 20.

Yea, the Everlasting Searcher of the hearts, hath written the sinne of *Hypocrisie* (being double iniquity) *with a pen of iron, and the point of a Diamond, Jer.* 17. 1.

So that the Diabolicall sinne of *Hypocrisie*, must (at the last) breake forth, & be detected.

And therefore let them not be deceived, for God cannot be mocked; as they sow, so shall they reape; their seed-time wherein they sow nothing but the seedes of wickedness is in this life, and their harvest shall be

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in the end of this life, in the land of everlasting darknesse: for the *Hypocrites* portion shall be in utter darknesse, *where shall be weeping and gnashing of teeth.* Mat. 24. ult.

3. Those that are *Schismaticks*, who separate themselves from the *Church* of *Christ*.

Against all such persons of that dangerous Brood, S. *Paul* gave in one verse, a Threefold *Caveat* to his *Philippians*, Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. Phil. 3. 2.

The first, the Apostle termeth *Dogs*.

The Second, *Evill-Workers*.

And the Third, the *Concision*.

1. By *Dogs*, is meant those who barke against the truth of *Christ* for lucre sake.

And hence it is, that there is such a *Deluge* of Errours (at this day) flowing in the *Church*, *viz.* the splendor & glittering shew of *Balaks* gold, which hath not onely dimmed, but also blinded the avaricious eyes of the bastard brood of corrupt-hearted *Balaams*, and (against the light of their knowledge) turned their Consciences into covetousnesse, answerable to that true saying of *Virgil* the Heathen Poet; *O sacra auri fames, quid non mortalia pectora cogis?* O cursed desire of gold, what mischiefe is it, but (for the love of thee) thou forcest man to attempt it?

Whereby

Whereby they are not onely fitted to worke their owne sinfull ends by sinister meanes, but also eagerly exercised (as every opportunity is offered) in speaking both privately and publiquely, those things (though never so pernicious to the soules of their Auditors) that shall conduce to their worldly Advantage, and helpe to their expected and greedy-wished-for wages, for the satisfying of their unlimited and avaricious desires: Who serve not the *Lord Jesus*, but their owne bellies; whose glory will turne to their shame, minding (as they doe) nothing but *earthly things*. Phil.3.19.

The approach of which *Medusa's* head (being *Demas*-like avaricious ly affected) in this declining Age of the World, wherein the people are as desirous of *Novelty*, as subject to *Discontent*; the world hath suffered a fearfull and fatall *Metamorphosis*, and justly may wonder to finde her selfe so great and grosse a Changeling: but politique *Hypocrisie* accounting Gaine to be Godlinesse, is a building which hath but a lubricall, sandie, and slippery foundation: and therefore with terrour to her co-operating *Agents*, and comfort to her over-oppressed *Patients*, she cannot promise to her selfe, and her viperous Brood, any certainty of long continuance, although her deceitfull and pestilent 2Tim.4.10

Agents are never so Active.

The which pernicious practice of those pragmaticall and pestilent *Impostors*, may not unfitly allude, to those late, upstart, factious, pedanticall *Novelists*, who pretend to the world, they are sufficiently gifted to be Teachers of others, and that they also are the onely, able, Orthodox, and powerfull Preachers of these latter Times; and yet they are not able to read the Texts of the Old and New Testaments, in those Languages wherein *God* by his *Prophets* and *Apostles* (Originally) spake to his *Church*; wherein is contained the infallible Demonstration of the holy Scriptures.

Such ignorant *Pedants* (not knowing what they speak, or whereof they affirme) must of necessity build their Christian Faith (if they have any) upon the judgements and opinions of other men; as not being able themselves for to discerne betweene Truth and Error. 1 *Cor.* 2.14.

And yet notwithstanding, they often speake swelling words, being vainely puft up with their fleshly minds.

Who partly out of their Pride, or Malice, or Covetousnesse, or Ignorance, or some other as great or greater sins moving them, teach desperately erroneous Doctrines, to corrupt the minds of their itching-ear'd-hearers,

rers, and divulge the brain-sick devices of male-contented factious persons, which onely tickle their all-hearing Auditors itching eares, but worke no saving grace in their hearts; mixing with the limpid and pure waters of Life, the putrified dregs, and polluted, schismaticall, and foule corruptions, of their owne filthy and deceitfull factions: turning the heavenly sweetnesse of Truths infallible and plaine direction, into the hellish bitternesse of hereticall expressions, and erroneous Confusion.

Thereby causing their seduced *Proselites* to wander from the direct and true paths of Gods Commandements, leading to Heaven and Salvation; into the devious and by-paths of cursed sinne, and infectious wickednesse; walking blindly in the broad way leading to the wide gate, going downe to the darke and uncomfortable lodgings of *Death*, and terrible *Tophet* of Perdition. Isa.30.ult.

2. By *Evill-workers*, those that make their whole life a trade of sinning: whose sole practice is to doe nothing but evill; and are also ever plotting mischiefe against the *Church* of *Christ*.

As was the practice of *Cain* against *Abel*, *Gen.*4. *Esau* against *Jacob* *Gen.*27. *Pharaoh* against the *Israelites*, *Exod.*14. *Saul* against *David*, 1 *Sam.*23. *Benhadad* against *Jehosha-*

phat, 1 *King*. 22. *Senacherib* against *Hezekiah*, 2 *King*. 19. *Haman* against the *Jewes*, *Esther* 3. The *Jewes* against *our blessed Saviour Christ Jesus*, *Mat*. 26. Also *Nero*, *Domitian*, *Trajan*, *Adrian*, *Anthony*, *Diocleſian*, & divers other malignant *Emperours*, against the zealous and religious *Christians*, in the tender Ages of the Christian *Church*.

Loe thus, there hath been (even from the beginning) inveterate hatred in the *Church Malignant*, against the *Church Militant*: the which Malignity, even as a *Gangrene* or *Leproſie*, hath pernitiouſly ſpread it ſelfe, ſo far abroad into the world, as that we of this *Engliſh Nation* may experimentally (at this day) with ſadneſſe of ſpirit, and great griefe of heart, juſtly complaine of the bitter fruits thereof; the which hath unhappily produced by the violence of the enraged Sword, the late great deſtruction that hath been in our Land, and the preſent afflicting Diſtractions that ſtill remaine amongſt us.

Such perſons are as oppoſite to the true Members of *Chriſts Church*, as Light is to Darkneſſe, Heaven to Hell, and God to Satan.

Yea, that curſed Brood of venomous Vipers, having their hearts ſet on fire of Hell, are both maliciouſly minded, and bloodily affected, whoſe wiſdome is *earthly*, *ſenſuall*,

and

and devilish; exercising their power to the uttermost against the true Members of the *Church* of *Christ*; nothing regarding to contemne the approved Truth, and *Peace* of the *Church*. Lam. 3. 15.

3. By *Concision*, those that make Rents and Divisions in the *Church* of *Christ*; those *Separatists* that pluck up the pales, and teare up the hedges thereof, giving liberty thereby to the subtile *Foxes* to pluck off her grapes, whereby to strip and speedily starve her, and the wilde *Boare* of the Forrest to root her up, and utterly destroy her.

Such as were those over-selfe-conceited, arrogant, and contemptuous *Jewes*, of whom the Prophet maketh expression, *Isa.* 65. 5. who said, *Stand apart, come not neere to me: for I am holier then thou.*

But *Agur* the sonne of *Jakeh*, describeth the condition of such insolent spirits: *There is* (saith he) *a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.* Pro. 30. 12

The which truth will plainly appeare unto us, if we looke into their conversations; For we shall finde many of them possest with boyling *Malice*, swelling *Pride*, cruell *Oppression*, cursed *Covetousnesse*, swinish *Drunkennesse*, beastly *Whoredome*, abominable and crying *sinnes*, lewd and lascivious *lives*,

filthy *Lusts*, and fleshly *Pleasures* :

Who may not unfitly be compared to the *Athenians*, whom *Pantolidas* the Ambassadour hearing dispute of Vertue, and being demanded how their speeches pleased him? He answered, Your talke indeed is good, but this is greatly to be lamented, that talking so well, ye live so ill.

And so in like manner, may I say of many such *Separatists*, their words are commendable, but their workes condemnable; their speeches are glorious, but their lives vicious. Amply expressing (in their vicious lives) that Heathen mans complaining Accusation against precise and deceitfull Epicures,

Qui Curios simulant & Bacchanalia vivunt.

I could willingly wish they might not too truly be termed *Pedants*, condemning and rejecting all opinions which they either understand not, or like not: Supposing with themselves, they have a speciall point of the Spirit, and know more then the common sort of people, being filled with an enraged folly, resolving to reject all opinions and sayings but their owne, which they keepe pertinaciously with themselves as *Oracles*.

And thus like positive and affirmative *Dogmatists*, they are so wedded to their owne opinions, as that they would have all

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the world to be ruled by their opinionated *Lawes*, and subject themselves to the *Scepter* of their sayings, although they be never so unconformable and inorthodoxall.

God in mercy to us of this *English Nation*, prevent our Christian Kingdome from being involved (by such turbulent Spirits) into a new *Chaos* of spirituall Darknesse, Combustion, and Confusion.

For when once such pestilent, over-selfe-conceited, Church-renting *Hypocrites*, have palliated themselves with the Cloake of fained puritie, by the externall profession of *Religion*; and masked their impudent faces with the Vizor of seeming *Sanctitie*; and anointed their fraudulent tongues with the oyle of smoothing *Flatterie*; whereby they can deceitfully expresse themselves in Saint-like Discourses: *speaking lyes in hypocrisie*, 1 *Tim*.4.2. whereby to delude ignorant persons.

Loe then, they can cunningly, like the *Scribes and Pharisees, under the colour of long prayers, devoure widdows houses.* (*Mat*.23.14.

And are in a Capacitie to *Creepe into houses, and lead Captive sillie women laden with sinnes, led away with divers lusts.* 2 *Tim*.3.6. Yea, (if it were possible) *to deceive the very Elect*, *Mat*.24.24. but that their *names are written in heaven*, *Luk*.10. 20. and *the foun-*

dation of God (which is the Election of his Children) *remaineth sure*, 2 *Tim.* 2. 19.

Loe, thus they seeme externally to the World, like harmlesse *Sheep*; but they are
Mat. 7. 15. internally to the Church, ravenous *Wolves*.

They appeare extrinsecally like innocent *Lambes*; but they are intrinsecally devouring *Lyons*.

Foris Catones, Intus Nerones, Grave *Cato's* without, but Cruell *Nero's* within:

They have *Jacobs* voice, but *Esaus* heart and hands.

They are δίψυχοι, Men of double mindes, having a heart, and a heart, to comply both with persons and times (for their own advantage) as all occasions are offered; swimming like Fishes with the streame, and steering all their courses and passages (temporizingly) suitable to the present times.

Shifting their Sailes with the turning of every wind, and sowing satisfactory pleasing Pillowes, under godlesse, gracelesse, and wicked mens Elbowes.

1 King. 18. 19. Resembling those four hundred flattering false temporizing Prophets; who were not onely invited, but also advanced to *Jezables* table.

Such *Ambidexters* playing with both hands, They are like *Janus* with his two faces,

ces, who looketh both before and behind;

They are like those *Israelites*, who speak both *Ashdod* and *Hebrew*. Nehe. 13. 24.

They are like the *Barnacles*, who are both flesh and fish:

They are like *Balaam*, who doth both blesse and curse. Num. 23. 25.

They are like *Tullie* amongst the *Romanes*, who could not (for the present) fully perswade himself, whether he should take part with *Cesar* or *Pompey*.

They are like *Tytides* amongst the *Grecians*, who could not resolve whether he should adhere to *Achilles* or *Hector*.

They are like the Tribe of *Ephraim* amongst the *Jewes*, which was as a cake upon the harth not turned, *Hos.* 7. 8. baked on the one side, but raw on the other.

They are like the Church of *Laodicea* amongst the *Gentiles*, which was *neither hot nor cold*, Rev. 3. 15.

And therefore as lukewarme-water offensive to the stomack, and incident to be spewed out of the mouth of *Christ*.

They are like the *Ostriches* which have wings to flie, but never doe flie; pretending that to be in their deceitfull heads and hearts, which they have neither purpose nor ability to performe.

They are like the Beasts of *Ethiopia*, called

Nabes,

Nabes, or *Camelopardales*, whose heads resemble the *Camell*; their necks the *Horse*; their legs and feet the *Oxe*; and their spots the *Tiger*. *Fronti nulla fides*.

They are like the Herbe *Moli*, whose flower (as the Herbalist reporteth) is as white as milke, but the root thereof as black as inke.

They are not in practice, much unlike the *Cameleon*, or fish *Polypus*, who change themselves into variety of Colours; or like to *Protheus*, Metamorphosing themselves into diverse formes; of whom it was said, *Formas se vertit in omnes*, he turned himself into all fashions.

Yea, they imitate those out-side persons who have musked mouthes, but stinking breathes: whose words and wayes are like the *Hermites* breath, wherewith he both warmeth his fingers, and cooleth his broth.

And thus have I (as briefly as I could) both truly and plainly deciphered unto you, the both dissembling and cursed condition of such Church-lacerating *Hypocrites*; who, when they are so deceitfully furnished, and wickedly qualified, loe, then they have fitted themselves meete to be listed under *Satan* (their infernall Generall) the Prince of darknesse, who can *transforme himselfe into an Angell of light*. For

2 Cor. 11. 14.

For then they can worke craftily and politiquely, as well as fight ſtoutly and boldly under his Banner of Diſſimulation, for the enlargement of the helliſh *Territories* of his Kingdome of Darkneſſe.

Loe, thus the Devills hypocriticall Souldiers, ſerve him as well internally by craft and ſubtilty, as externally by ſtrength & corporall ability; working miſchief every way (that lyeth in their power) againſt the holy & harmleſſe Members of the *Church* of *Chriſt*.

But let all ſuch Soul-deſtroying *Hypocrites* know for their preſent convincement, that true Piety was never pinned upon the ſleeve of wordly Policy: and that no ſervice can be acceptacle to God, but that which is performed with the hearts ſincerity.

But I beſeech yon miſtake me not, let me not be accounted an *Enemie, becauſe I tell you the truth, Gal.* 4. 16. Neither make me that Requitall, which the obſtinate *Jewes* did to the Lords Prophet *Jeremiah*, when he juſtly reproved them for their ſinnes. *Jer.* 18. 18. *Then ſaid they, come, and let us imagine ſome device againſt* Jeremiah: *for the Law ſhall not periſh from the Prieſt, nor Councell from the Wiſe, nor the Word from the Prophet: Come, and let us ſmite him with the tongue, and let us not give heed to any of his words.*

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If thus you shall requite me, then may you justly feare, that the righteous Lord will be wrathfully displeased with you, and that may redound to your owne ruine.

But let me crave your candid censure; for I call Heaven and Earth to record, that I speak not this out of the spirit of betternesse against the Saints of God, whose sanctified Conversation is answerable to their holy profession, zealously serving, and faithfully worshipping the living God *in spirit and truth* as he commandeth.

Ioh.4.24. Yea, my hearty Prayers (I sincerely confesse) are constantly unto God for them, that he would continue them in the wayes of holinesse, and daily increase the number of them in our Land; and that they may splendidly shine as Lights in obscurity, in the midst of a perverse and crooked generation amongst whom they live; that so they might not onely glorifie God themselves, but also be holy Patterns, and godly Examples for imitation unto others, whereby to draw them the more speedily to the service of *God*.

But I speak onely, and that reprehensively, of those who are mere tongue-tipped-table-Gospelers, *having a forme of godlinesse,*
2Tim.3.5 *but denying the power thereof*, who onely make a shew of sanctity, having their hearts full of all manner of guile and hypocrisie;

who

who are facilie perceptible by their Fruites, and evidently conspicuous to the world by their Actions, walking in the wayes of dissimulation, which lead to the infernall *Pit* of eternall perdition. Mat.24.5.

And therefore, if such persons will become true Members of *Christs Church*, let them stand no longer at a distance from the *Church*, but let them labour with expedition to purge out their owne Corruptions, abandoning their former leud Conversations, humble themselves for their sinnes, come in and close with *Christ*, and speedily pray for the *Churches Peace*.

O Pray for the Peace of Jerusalem.

Consolation.

TO comfort the Church in her saddest condition; by calling to minde, *They that sow in teares, shall reap in joy.* *Use* 4. Psa. 126.6

And *heavinesse may endure for a night, but joy commeth in the morning.* Psal.30.5.

Considering also, that *Christ* calleth none unto him with a promise to comfort them, but those that are grieved persons.

Come unto me all ye that labour, and are heavy laden, and I will give you rest. Mat. 11. 28.

And remembring the Cordiall that *Christ* gave unto his *Disciples*, when he was

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to depart from them, and in them to his whole *Church*, *John* 16. 20. *Ye shall sorrow, but your sorrow shall be turned into joy.*

That is, ye shall rejoyce that ever you were sorrowfull.

As if *Christ* in other words should have said unto them, Comfort your hearts my beloved *Disciples*; for although I shall leave you for a while as *Pilgrimes* in the wilderneſſe of this wicked world; yet notwithstanding, ye shall hereafter come to the land of the heavenly *Canaan*, even to the new *Jerusalem* whither I am now going, and there *you shall receive the end of your faith, even the*
1 Pet. 1.9. *salvation of your soules*, where *there is fulneſſe*
Psa.16.ult. *of joy, and pleasures for evermore.*

The Lord (without doubt) will preserve his *Church* from the scratching Pawes of savage *Beares*; the tearing Mouthes of ravenous *Wolves*; and the covetous Clutches of greedy *Cormorants*; who lie daily and hourely in waite to supplant, subvert, and devoure Her: and all under the spetious pretence of *Piety*, the counterfeit shew of *Holineſſe*, and candid colour of *Religion*.

Mat.23.37 Will not *Christ*, who wept over *Jerusalem*, and *would often have gathered the Children of the Jewes together, as a Hen gathereth her Chickings under her wings*, preserve his *Church* from perishing?

Certain-

Certainely yea.

And will not God, *who clotheth the Lillies, and feedeth the foules of the aire*, preserve his *Church* under the winges of his *Providence*, whom he tendereth *as the apple of his owne eye?* Undoubtedly yea. Mat.6.26, 28. Zach. 2.8.

Conjugall-love is strong;
Paternall-love is powerfull;
Loyall-love is very effectuall; But
Divine-love, viz. the love of *God* to his *Church* farre transcends them all.

Can a mother forget her childe, and not have compassion on the sonne of her wombe? though they should forget, yet will I not forget thee, saith the Lord to his *Church*. Isa.49.15.

Yea, and let the *Church* also listen to that sweet Expression of the Lord, by his Prophet unto his people, *Isay* 51.7, 8. *Hearken unto me, ye that know righteousnesse, the people in whose heart is my Law: feare ye not the reproach of men, neither be ye afraid of their revilings.*

For the moath shall eate them up like a garment, and the worme shall eat them like wooll: but my righteousnesse shall be for ever, and my Salvation from generation to generation.

So that the *Church* of *Christ* needeth not to feare, though at any time she should be plun-

plunged into the depth of calamity, for rather then her Perſecutors ſhall goe unpuniſhed, the Lord will make the very moathes and wormes, and other contemptible creatures of the earth, to be the Inſtruments of her enemies confuſion, and his hand ſhall bring unto her everlaſting ſalvation.

And therefore, what although the *Church* for the preſent, ſits penſively, and mournes like a deſolate widdow triſtively, weeping and lamenting for the perſonall abſence of *Chriſt* her Husband? yet notwithſtanding, his comfortable Spirit is preſent with her, and alſo will be *unto the end of the World.*

Mat. 28. ult.

And at the appointed time there will be a ceſſation from all her ſorrowes; for he will joyfully returne unto her, lovingly embrace her, and *Wipe away all teares from her eyes*: and then ſhe ſhall receive a full deliverance from all afflictions both of body and ſoule.

Rev. 7. ult.

Then that confident expected יושיע ſhall be turned into הושיע that *Slavabit* into *Salvavit*, he will ſave, into he hath ſaved.

And then all the violent brumall winter *ſtormes* of bloody perſecution ſhall be fully paſſed over, and the glorious ſun-ſhine-*beames* of Gods loving and comfortable countenance moſt ſplendidly ſhine upon her.

And

And then all the *Chaines* of her afflictions shall be broken asunder, and she delivered *as a bird out of the snare of the Fowler.* Psa.124.6

And the Lord will *give unto her beauty for ashes, the oile of joy for mourning, and the garment of gladnesse for the spirit of heavinesse.* Esay 61.3.

And when all these consolatory Blessings are come upon her, then hearken unto her rejoycing, *Isay* 61.10. *I will greatly rejoyce in the Lord, and my soul shall be joyfull in my God: for he hath clothed me with the garments of salvation, and covered me with the robe of righteousnesse, he hath decked me like a bridegroome, and as a bride tyreth her selfe with her jewells.*

Beloved, the serious consideration of this, may serve as an *Antidote* to keep the *Church* of *Christ* from despaire; for the yeare of her everlastaing *Iubile* will certainly come.

Oh what unspeakable joy and ineffable comfort doth this afford unto all the distressed Members of the *Church* of *Christ*! considering that although the *Church* of *Christ* be subject to sorrows, yet the *Lord* bestoweth upon her proportionable comforts.

Whereupon the *Psalmist* in the person of the *Church* experimentally confesseth, *In the multitude of the sorrowes that I had in my heart: thy comforts have refreshed my soule.* Psal.94.19

And therefore let the *Church* continually comfort her selfe with this infallible confidence of Gods love and mercy towards her, that as *Christ* put forth his hand and preserved *Peter* when he was in danger.

Mat. 14. 31.

So in like manner, the *Lord* will never suffer those that are his to sinke in the bitter waters of *Marah*, and sorrowfull *Seas* of this turbulent life, so farre as to perish; but will sanctifie all the dispensations of his providence unto them, and sweeten all their sorrowes with the comforts of his blessed Spirit, and *will also give an issue in all their afflictions, that they may be able to bear them.*

1 Cor. 10. 13.

And therefore let them comfort themselves together, and mutually pray one for another.

O pray for the Peace of Jerusalem.

Exhortation.

Use 5. THe last Use is for Exhortation, and that is three-fold.

1. To pitty the *Church* when she is in calamity.

2. To labour to become true *Members* of the *Church* of *Christ*.

3. To use the meanes to attaine the end for procureing the *Churches Peace*.

1. To pitty the *Church* when she is in calamity.

And

And herein I ſhall ſpeak,

1. *Generally,*
2. *Particularly.*

1. *Generally*, and that ſhall be concerning this whole Kingdome, whereof we are all *Members*, and wherein alſo we live.

And of that I ſay, Be thou exhorted, O *England*, and ſeeing the Lords Judgements are now in our Land, *Let the Inhabitants thereof learne righteouſneſſe, Eſay* 26. 9. And ſpeedily be reclaimed from all thy wickedneſſe; and frequently, faithfully and fervently pray unto the Lord, to fill thy heart full of the rich *Graces* of his bleſſed Spirit; and endeavour by the power of his grace and bleſſed Spirit, to live the life of grace, to ſubdue all thy naturall corruptions, to reſiſt all ſinne and wickedneſſe whatſoever; to *deny all ungodlineſſe and worldly luſts, and to live ſoberly, righteouſly and godly in this preſent world*, Tit. 2. 12.

And heartily lament all thy ſinnes, fully forſake them, and ſpeedily turne unto the Lord our God.

Come thus to the Lord with confidence, that he will receive thee, and for his mercy and promiſe ſake thou ſhalt be received; for *there is ſtill mercy with the Lord, that he may be feared*; and we are not (as yet) conſumed, *becauſe his Compaſſions faile not.* Pſal. 130. 4 Lam. 3. 22

Rom.5.20 And though our *Sinnes* have *abounded*, yet his *Grace* doth *Superabound*.

And therefore to us he will certainly be *mercifull*, if we can be truly *sorrowfull*.

For, although every sinne be damnable; yet no sinne actually condemneth, but the sinne of impenitency.

Therefore let my councell now be acceptable to thee *O perplexed England*; *Seeke the Lord while he may be found*; *And call upon him while he is nigh at hand*. Esay 55.6.

Draw neere unto God *in Prayer*, *in Faith*, and *in humblenesse of heart*, that thou mayest be healed.

Come to the Lord prayingly, confidently, and humbly, that thou mayest finde mercy: Lest the righteous Lord in displeasure against thee, suddenly depart from thee, and so thou becomest both ruinous and desolate to thy utter Confusion.

2. *Particularly*, Beloved, we know experimentally, that in the Naturall body, if any Member be wounded, all the rest joyntly doe their best endeavours to succour and helpe it.

The *Eare* is open to hearken after a remedy for it.

The *Eye* looketh upon it.

The *Hand* toucheth it.

The *Tongue* calleth for a Chyrurgion to cure it.

And

And all the *Members* of the ſame body (in a ſympathizing way) are ready to relieve it.

And ſhall not the Members of *Chriſts* Myſticall Body be as ready to pitty one another, and to relieve each other when they are in diſtreſſe?

That were not onely a *Sinne*, but alſo a *Shame* unto them.

What? ſhall the promptneſſe and practice of the *Fleſh*, condemne the dulneſſe and ſlackneſſe of the *Spirit*?

Shall a Naturall *Sympathy*, out-ſtrip a ſpirituall *Congruity*?

And ſhall Naturall *Pitty*, tranſcend ſpirituall *Piety*? Μὴ γένοιτο. God forbid.

It was Saint *Pauls* Exhortation to his *Galatians*, Gal. 6. 2. *Beare ye one anothers burdens, and ſo fulfill the Law of Chriſt.*

Intimating thereby, that there is mutuall love betweene thoſe that are true Members of the *Church* of *Chriſt*.

So that, if one of them be grieved, all the reſt that heare of it, are afflicted for that party till he be relieved.

An inſtance hereof we have in the *Churches* practice on the behalfe of S. *Peter*, *Acts* 12. 5. when *Herod* had impriſoned *Peter*, the faithfull Members of *Chriſts Church* met together, and earneſt prayer

was made of the *Church* unto God for him.

Oh how greatly doth this condemne the practice of all those unnaturall Persons, who hearing that the Members of *Christs Church* are in distresse, doe wholly shut up their bowells of Compassion from them, and will neither relieve their *Bodies* with their *Purses*, nor their *Soules* by their *Prayers* !

2. To exhort all those that are (as yet) without, to labour to become true Members of the *Church* of *Christ*, without which there is no salvation.

And for this cause S. *Luke* reporteth, that
Act. 2. 47. *the Lord added to the Church from day to day, such as should be saved.*

The *Church* of *Christ* is most excellent in her selfe, because in her alone salvation is to be found, and no where else.

Answerable unto that preservative Expression of S. *Paul* to the *Centurion* and the *Souldiers*, concerning the *Mariners*, *Acts* 27. 31. *Except these abide in the ship, ye cannot be saved.*

When the Lord destroyed the Old World by the generall *Deluge* of water, none were preserved but onely those that were with
Gen. 7. 23. *Noah* in the *Arke.*

Which *Arke* was a *Type* and *Figure* of the *Church* of *Christ*. And

And beloved, thus ſhall it alſo be at the end of the world, when *Chriſt* ſhall come in the Cloudes to judge both the quick and the dead; none ſhall be ſaved from everlaſting burning in the fire of Hell, but onely thoſe ſheepe that are of *Chriſts fold*, even thoſe that are true Members of the *Church* of *Chriſt*. Mat. 25. 34.

Now leſt any ſhould be deceived, thinking themſelves to be true *Members* of *Chriſts Church* and are not.

I ſhall briefly lay downe ſome *Markes*, whereby they may try themſelves whether they be or not.

And for brevity ſake I will but onely Hint at ſome of them.

Markes.

1. *Peace.*
2. *Holineſſe.*
3. *Love.*
4. *Regeneration.*
5. *Obedience.*

1. *Peace.* Concord amongſt the Children of God, is like the agreement and harmony in *Muſique*: yea, it is well pleaſing to *God*, and acceptable to all good men.

God is the *God* of *Peace*, 1 Theſ. 5. 23. *The*

very God of peace sanctifie you throughout.

And he is also the *Authour* of *Peace*, 1 Cor. 14. 33. *God is not the Authour of confusion, but of peace, as we see in all the Churches of the Saints.*

And his Children are the Children of peace, *Isay* 11. 9. *None shall hurt or destroy in all the mountaine of mine holinesse.*

And *Christ* in his Sermon upon the *Mount*, pronounceth a blessing unto them that labour for *Peace.*

Mat. 5. 9. *Blessed are the Peace makers: for they shall be called the children of God.*

When as King *Salomon* who had his name from *Peace*, built that most glorious and stately *materiall Temple* for the Worship of God; it is very remarkeable, that in the making thereof no Noise was heard, by strikeing or beating upon any of the materialls whereof it was made; the which *Temple* was also a *Type* of *Christ*; who was mute *like a sheepe before the Shearers*, and with Patience did beare silently many injuries and indignities, not onely offered unto him, but also laide upon him.

Esay 53. 7.

In imitation whereof, all true Beleevers in *Christ*, who are *the Spirituall Temple of the living God*, 1 Cor. 3. 17. ought both silently to suffer, and also patiently to endure the troubles and miseries of this their militarie

War-

Warfare, according to that rule of our blessed Saviour, *learne of me, for I am meek and lowly in heart; and ye shall finde rest unto your soules.* Mat.11.29

And S. *Paul*, when he was to leave his *Corinthians*, he exhorted them to *Peace*, that after his departure from them, they might have the comfortable presence of the *God* of *Peace* with them. Leaving them this memorable *Valediction* at his *ultimum vale.*

Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde; live in peace, and the God of love and peace shall be with you. 2 Cor. 13. 11.

So that, to live peaceably towards others, is a *Marke* of the true *Members* of the *Church* of *Christ.*

2. *Holinesse.* The Apostle S. *Peter* speaking to the faithfull, who should be heires of everlasting glory, exhorts them to be *holy in all manner of conversation*, 1 *Pet.*1.15.

Heaven is an *holy place*, and none must inhabit there but *holy persons*, viz. *Saints*, those that are made *holy* by the blood of *Christ*, those whose soules are washed in the blood of the *Lambe.*

Whosoever is not thus qualified, must for ever from heaven be excluded, *Apoc.* 22. 15. *Without shall be dogs, and Enchanters, and whoremongers, and mutherers, and Idolaters, and whosoever loveth, or maketh lies.*

Yea,

Yea, the *Apostle* is peremptory herein, *Heb.* 12. 14. *Follow peace with all men, and holinesse, without the which no man shall see the Lord.*

Therefore labour to finde this Grace of *Holinesse* in thy selfe, for it is an infallible *Marke* of the true *Members* of the *Church* of *Christ.*

3. *Love.* Spirituall *Love* is the most excellent effect of the Soule, and also a fruit of Gods blessed *Spirit*, *Gal.* 5. 22.

Yea, and our blessed *Saviour* to distinguish his *Disciples* from the prophane persons of the world, expresseth *Love* as the cognizance of distinction.

Joh. 13.35 *By this shall all men know that ye are my Disciples, if ye have love one to another.*

So that spirituall *Love* is also a *Marke* of the true *Members* of the *Church* of *Christ.*

4. *Regeneration.* Art thou sensible of thy new Spirituall birth? Dost thou finde in thy selfe experimentally *Mortification* and *Vivification?* a killing of the Old man, and a quickning of the New? dost thou feele the power of *Christs* Death in thee more and more to mortify and kill thy sinnes? his Blood to sanctify and purge thy heart? and the Vertue of his *Resurrection* to quicken thy soule unto newnesse of life? and to make thee

thee ſtand manfully, and with an undaunted courage and magnanimous *Reſolution*, valiantly to fight against *Sinne* and *Satan*?

If theſe things be in thee, they are certain Evidences unto thee, that thou art a true *Member* of the *Church* of *Chriſt*.

5. *Obedience*. This is a ſatisfactory *Duty*, well-pleaſing and acceptable both to *God*, and *Man*.

The time was, and that of late yeares, that *England* had a plentifull *Peace*, and a peaceable *Plenty* throughout this *Kingdome*, and alſo lived in filiall *Feare* of the righteous *God*, and dutifull *Obedience* to *Her* lawfull *Soveraigne*; at which time the *Lord* even loaded *Her* with plentifull Store, both of Spirituall and Temporall *Bleſſings*: *She* being then for ſatisfactory Accommodation to *Her* Inhabitants, farre tranſcending *Goſhen* to the *Iſraelites* in the Land of *Ægypt*; Gen.47.6. inſomuch, as that *She* was comfortable to *Her Friends*, terrible to *Her Enemies*, and the *glory* of all *Her neighbour Nations* round about *Her*: ſo that, they all muſt beare *Her* witneſſe, that as once the *Dew* of Heaven fell downe onely upon *Gideon's Fleece*, when as all the Earth beſide was drie about it; So in like manner, the *Dew* of *Gods* Bleſſings hath onely fallen upon this our *Engliſh Kingdome*, when all our neighbour Countries

have been destitute of it, lying drie and unfruitfull, and being also utterly untilled by the *Plough* of the *Farmer*, but yet every where harrowed by the *Hand* of the *Souldier*, and almost rent in sunder, with all those great Calamities, which the fierce *Fire* and cruell *Sword* could bring upon them: all which while (untill of late yeares) our *English Nation* lived in *Peace*, dwelt without *Feare*, sate in *Safety*, and slept *Secure*: But when flourishing *England* waxed wickedly wanton, supine, and carelesse, and fell from the *Light* of *Grace*, into the *Darknesse* of *Sinne*, wilfully walking in corrupt waies, according to the carnall *Lusts* of *Her* owne sinfull Heart, being very dishonourable to *God*, distastfull to all good *Men*, and disgracefull to the Protestant *Religion*; and also grew both *Unthankefull*, and *Unfruitfull*, and *like an untamed Heifer*, cast off the *yoake* of *Her* dutifull *Obedience*, both towards *God*, and *Her* lawfull *Soveraigne*:

Ier. 31. 18.

Loe then! the *Lord* in Judgement against *Her*, being wrathfully displeased with *Her*, turned Her *Peace* into *Warre*, Her *Plenty* into *Penury*, Her *Strength* into *Weaknesse*, and Her *Glory* into *Shame*: since which time of *Alteration*, *She* hath liberally pluck't *the Grapes of gall*, and plentifully dranke *the gall of Bitternesse*.

Yea,

Yea, and so deeply hath *She* dranke of the bitter and poysonous *Dregges* thereof, as that those deadly *Draughts* which lately have beene forcingly given Her, have turned the *Lives* of many thousands into *Death.*

And yet, woe! and alas! *She* still remaineth incorrigible, under *Gods* afflicting hand, by the sharpe stroakes of his *Rods* of *Remembrance*; and will not yeild *Obedience* to *God* and *Man*, as in the sacred Scripture *She* is commanded.

Obedience, is two-fold, in respect of the Persons to whom we owe it:

1. Unto *God.*
2. Unto the *King.*

1. Unto *God*, for himselfe, as being our Celestiall *Soveraigne.*

2. Unto the *King*, in *God*, and for *God*, as being *Gods* Terrestriall *Vice-gerent.*

So that, *Cæsar* must have *Casars*, as *God* may have *Gods*; that the body of *Christ* may be kept without a *Rent*, as his Coate was without a *Seame*; and that thereby also may be both produced and continued, a melodious *Harmony*, delightfull *Agreement*, and sweet *Consent* amongst our selves, in this *English* Christian Common-wealth, whereof we all are *Members*, and wherein we live.

Therefore, *Obedience*, either *Active* or *Passive*, must be yeilded to all *lawfull Au-*

1 Sam. 15. 23. *thority:* whereas, *Rebellion being as the sinne of Witchcraft.* The which as an infernall, polluted *Embryo*, lurking in the hatefull Heart, of a malicious, malecontented, disobedient, and revengefull spirited Person, having her sinfull Increasing, cursed Birth, wicked Growth, and mischievous, bloody, and polipragmaticall Operation, by the hellish working, pernitious provocation, and damnable power of the *Devill*; is not onely diametrically repugnant to our *subjective Fealty*, but also utterly abhorrent to all *Christian Loyalty:* and being *wittingly, willingly, and wilfully*, (contrary to the Light both of *Knowledge* and *Conscience*) committed, continued, justified, and maintained, the condemnable, pestilent *Incendiarie*, for the present *Overthrow*, and speedy *Confusion* of a Christian *Common-Wealth*, the hatefull *Compendium* of cursed *Cruelty*, the horrid *Epitome* of all *Impiety*, and the very *Character* of the *Firebrands* of *Hell*; wanting nothing to all such *illegall Actors* thereof, but onely the sharpe fatall Stroake of impartiall *Death*, whereby to cut assunder the brittle Thred of their mortall *Lives*, and thereby to send their sinfull *soules* into the deepe *Dungeon* of Eternall *Darknesse*, there to be intollerably tormented, with the *Devill*, and all *damned Spirits* World without End.

Heb. 10. 26, 27.

The

The word tranſlated *Rebellion*, is in the Originall מרד a Radice מרה which properly ſignifieth *Bitterneſſe*, and is applied to *Apoſtacy* and *Diſobedience*; and that in a two-fold reſpect:

1. Becauſe *Rebellion* is more diſtaſtfull to *God*, than bitter things are to the Palate of that *Man* (between whoſe Taſt and Bitterneſſe there is an *Antipathy*) who naturally deſireth to taſt onely thoſe things that are ſweet.

2. Becauſe it provokes and exaſperates both *God* & *Man*, unto *Wrath* & *Bitterneſſe*.

For, in one and the ſame *Act* of *Rebellion*, there may be committed both a *Sinne* againſt *God*, and a *Treſpaſſe* againſt *Man*; So that, both being offended by the ſame *Act* of *Rebellion*, they are alſo both of them thereby provoked to *Wrath* and *Bitterneſſe*, againſt the *Offendors*.

Rebellion, is the Fore-runner of *Gods Vengeance*, to the *Actors Confuſion*.

According to that fatall Querie of the Lord by his Prophet *Jeremie* concerning the *Jewes*, *Doe they provoke me to anger, ſaith the Lord, and not themſelves to the confuſion of their owne faces?* Ier. 7. 19.

So that, *Rebellion*, being *Diſobedience*, provoketh to *Wrath*, and *Wrath* worketh *Confuſion*, to the *Provokers* thereof.

To satisfie the carnall *Lusts*, inordinate *Appetites*, and greedy *Desires*, of military desperate *Rebels*, in their violent prosecution of horrid *Rebellion*, either by bloody *Murther*, or plundering *Theft*, is unto them (for the present) *very sweet*; but the Consequent of it, to all those that are guilty of it, will certainly prove according to the Originall signification of it, *viz: very bitter*: answerable to *Abner's* speech of *Joabs* devouring Sword,
2 Sam. 2. 26. viz: *Bitternesse in the latter end.*

So that, he that conscionably careth not *Now* for that cursed *Act* of his *Sinne*, shall compulsively care *Hereafter* for the bitter *Smart* of his *Punishment*.

The word *Sword*, in the *Hebrew language*, is, חרב *ab Exsiccando & Vastando dictus*: a Radice חרב *id est*, *Exsiccatus fuit*: both which words have a distinct Difference, as well in *Pronuntiation*, as in *Signification*, and yet all the Characteristicall Consonants of both which words, *viz:* שם ופעל בעבר of *Schem*, and *Ponghall* in *Gnavar*, *Noune* and *Verbe* being the same, may both necessarily and also profitably serve to put us all in mind, of a reciprocall Punishment waiting upon the *Sword*, when it is not rightly used, as *God* in his Holy Word hath expresly commanded.

The which is very perspicuously instanced unto

unto us, in mischievous minded, sanguine hearted, and bloody hand-acting murtherous *Joab*; for *Joab* having slaine *Abner* and *Amasa, men more righteous and better then himselfe*, must die (for so doing) by the *Sword* of *Benaiah*, notwithstanding his hastening to the *Tabernacle* of the *Lord*, and there *laying hold on the hornes of the Altar*. 1 King. 2. 28.

What? Hath bloody *Joab* committed *Murther* upon *Murther*, against that holy Commandement of the righteous *Lord* which expresly forbids the perpetration thereof, saying, *Thou shalt not kill*. Exod. 20. 13.

And then would he have the *Lords* sacred *Tabernacle* to be his preservative *Protection* from due deserved *Punishment* for it? No, No, that may not be; his Counterfeit Holinesse could not so farre palliate his murtherous Ungodlinesse, nor still the loud voice of His crying Wickednesse, as to exempt him from *Execution*: but the just punishing sin-revenging Hand of the righteous *God* will follow after him, must overtake him, and inevitably seize upon him to his deadly *Destruction*.

His golden outside of *Religion*, and deceitfull seeming *Devotion*, could not preserve him. No safe *Sanctuary* of preserving *Refuge* could murtherous *Joab* finde, wherein to secure his *bloody life*, from the swift

Swords fatall ſtroake of *impartiall Death*, but *Volens, vel Nolens, Lex talionis*, whether he will, or will not, the Law of *Retaliation* muſt both neceſſarily, and alſo inevitably be executed upon him.

So that, as *Joab* himſelfe had formerly done to others, the *Lord* rewarded him with
1 King. 2. the ſame Puniſhment upon his owne head.
34. Thus *Joab's* bloody Murther muſt *Recalcitare*, id eſt, *retrò pedem jacere*.

By which juſt rebounding, and retrograde puniſhing Paſſage, of *bitter Puniſhment* retorted, from *ſweet Sinne* committed, we evidently ſee, that *Sinne* and *Puniſhment* are *Reciprocates*, being both of a cloſe Connexion, & neere Relation, reſemblingly characterized in *Hipocrites Twinnes*, ſuitable in Conditions; and being deeply involved together, have their unhappy *Reflections* upon each other: who may not unfitly be paralell'd to

the *Camets Catuph* ⊤:
and *Chateph Camets* ⊤:

amongſt the *Hebrewes*, of whom it is ſaid, *Idem eſſe recipiuntur*; varying not any thing in *Figure*, as here plainly appeareth, and alſo differing nothing at all in *Signification*, but onely in the length of time in *Pronuntiation*.

So in like manner, the Worke of *Sinne* goeth before, and ſometimes the ſame Wages of *Puniſhment* (very ſhortly) followeth after.

As

As it fared with *Chush* the Sonne of *Jemini*, *Davids* Enemy, of whom *David* himselfe spake by way of *Sinnes* penall *reflection*, *He hath graven and digged up a pit; and is* Psal. 16.
fallen himselfe into the destruction that he made for other. His travell shall come upon his owne 17.
head; and his wickednesse shall fall on his owne pate.

The which *reciprocall Punishment* justly proceedeth, from the *strict hand* of our *impartiall God.*

God often punisheth *Offendors*, in the same kind wherein they themselves have offended: as they have done unto others, even so in like manner, *God* himselfe doth unto them.

According to that dolefull Expression of *Adoni-bezek* concerning himselfe, *Threescore* Iudg. 1. 7.
and ten Kings having their thumbes and their great-toes cut off, gathered their meat under my table: as I have done, so God hath rewarded me.

And also answerable to that scornfull Exprobration of deriding *Eliphaz* to distressed *Job, I have seene,* (saith he) *they that plow iniquity, and sow wickednesse, reap the same.* Iob 4. 8.

And therefore in the feare of *God*, let every one of us who professe the Name of *Christ*, alwaies *doe unto others, as we would* Mat. 7. 12.
they should doe unto us.

For

For so to doe, is the very Drift, and Scope of the sacred Scripture. Ever remembring those equall requiting words of our *blessed*
Mat.7.2. *Saviour, With what measure ye mete, it shall be measured to you againe.*

Loe thus! the righteous *Lord* being the just Revenger of all Injuries, but especially of *Murther*, payed *Joab* home in his owne kinde.

According to that Law which *God* gave unto *Noah* after the Flood, when he came forth of the *Arke* to replenish the Earth,
Gen.9.6. *Who so sheddeth mans blood, by man shall his blood be shed.*

Hence then, let all those that are guilty herein, tremble at the consideration hereof; for if *Cain* will murther *Abel*, then shortly after, the blood of *Abel* will crie up into
Gen.4.10. Heaven for Vengeance against *Cain*.

So in like manner, the blood of those innocent *English Persons*, whose Bodies have beene lately murthered in our *Land*, by the fierce *Violence* of their furious *Adversaries*, cryeth up into Heaven against the *Murtherers* of them, for speedy *Vengeance* to fall upon them: like those faithfull *Soules* of the blessed *Martyrs* under the *Altar*, who cried with a loud voice against their bloody Per-
Apoc.6.10 secutors, saying, Ἕως πότε ὁ δεσπότης, *How long ô Lord, holy and true, doest thou not judge*

and

and avenge our blood on them that dwell on the Earth?

Oh then! that the serious Consideration hereof, might so deeply take place in the hearts of all those that are guilty herein, that they may speedily endeavour (especially now in this time of *Warre*) to make their *Peace* with *God* and the *King* whom they have offended; lest Wrath breake forth to the uttermost against them, & speedily seize upon them, and then there be no *Remedy* for them.

And for the speedy *Reclamation*, and present *Reformation* of all such guilty Offendors; I humbly intreat, and also heartily desire them all in the bowels of *Jesus Christ*, to consider diligently of the immortality of their *Soules*, and that upon the short and weake Thred of this brittle and mortall Life, dependeth the welfare or ilfare of their Eternity; and also attentively to hearken to the vexing Instructions, & checking Dictates of their troubled *Consciences*, which cannot chuse but be full of *horrour*, although *remorselesse*: And then answer me in their owne Soules, if they doe not often heare to their great Terrour within them, a powerfull, divine, convincing, and condemning *Eccho*, summoning them to appeare in the Cloudes, at the Generall Assizes, before the High-

Bench

Bench of the *Lord Chiefe Justice* of the whole World, and *Peeres* of Heaven; there to receive their just and deserved *Doomes*, for their wilfull *Disobedience* unto lawfull Authority?

And therefore, as all such Persons tender the glory of *God*, and the everlasting welfare of their owne *Soules*; let them stand no longer at a distance, but let them mourne for their sins, and speedily come in, and lay hold upon the present Opportunity, of being reconciled both unto *God* and *Man*, that so they may be in the favour of *God* and love of their *King*; that thereby they may have Mercy from *God*, *Peace* in their owne *Consciences*, the manyfold Distempers of our Kingdome cured, and our Land enjoy againe her former pristine peaceable Condition: for if ever they will make their Peace with *God* and the *King* in this particular, *Now is the time*; and therefore let them not neglect it, lest their negligence therein turne to their utter Destruction.

For it is a *Maxime* in Divinity, that to none belongeth the mercy of forgivenesse, but onely those who are *Desisters* from sinne, and *Repenters* of sinne: And as for all the rest who constantly *have fellowship with the unfruitfull workes of darknesse*, *Ephes.* 5. 11. they are justly reserved (by the righteous Judge-

Judgement of *God) to the blacknesse of darkenesse for ever.* Iude 13.

And for the continuall preservation, both of my selfe and all others, (who feare *God* and honour the *King)* from that cursed and damnable Condition of Rebellion; I shall ever pray with that Good Old Hebrew Patriarch *Jacob*, as he did against the hainous and crying *Sinnes* of *Simeon* and *Levi*, his wicked and bloody *Sonnes*, who were אחים כלי חמס *Brethren, Instruments of Iniquity*, Destinate for Division; whose bloody *Cruelty* began with *Craft*, prosecuted eagerly in crafty *Blood-thirstinesse* palliated with *Religion*, and ended murtherously in the blood of the wounded *Shechemites*, to their deadly *Confusion.* Gen.34.

בסרם אל תבא נפשי
בקהלם אל תחד כבדי

O my Soule! come not thou into their secret: unto their Assembly (mine honour) be not thou United. Gen.49. 6

The word here translated *Secret*, is in the Originall, סוד id est, *Concilium*, vel *Cœtus Consultantium.* Wherein also according to *Jacob's* sense is implied, *Impiorum:* From which for ever, *Good Lord deliver us all.*

The Sword of the *Lord* and *Gideon*, is but one two-handed Sword; and when it is wrested by violence out of the hands of the

the *King*, then doth *God* take it into his hands, and with it *wound the head of his Enemies*, Psal. 68. 21. *O consider this, ye that forget God*; and the King, and God in the King; *lest he teare you in pieces, and there be none to deliver you*, Psal. 50. 22.

Oh! whose Christian Sympathizing heart bleeds not within him, at the deepe Apprehension, and serious Consideration, of the fatall and destructive *Actions*, of the dismall *Dayes*, in these mortiferous *Times* wherein we live? Wherein also many thousands are so farre from yeilding either *Active* or *Passive Obedience* unto lawfull *Authority*, as that they doe not onely wilfully reject it, but also wickedly practice against it, without any remorse at all towards their poore, distressed, over-oppressed, and languishing *Patients*: yea, and so farre are they from sorrowing for those persons, who so bitterly and sharply suffer by their so doing; as that they rejoyce in it, and also take delight in the perpetration of that hainous, horrible, black, and bloody Sinne of *Rebellion*.

And yet such pestilent *Agents*, being both the Church and Common-Wealths *Disturbers*, doe oftentimes deceitfully expresse to the World, that they earnestly desire to have *Peace*, and heartily pray for a speedy *Period* to these present Troubles, and also greatly mourne

mourne for ſo great ſtore of *Chriſtian Engliſh blood*, which of late hath been ſo profuſely, fluently, and violently ſhed in this our Kingdome.

And yet notwithſtanding, all their faire Pretences, patheticall Speeches, and mournfull Expreſſions for *Peace*, when once they plainely perceive, that there is any Propoſition really intended, and ſeriouſly propoſed, for a firme, ſettled, and well-grounded *Peace* throughout this whole Kingdome; Loe then! they are as averſe in diſpoſition to *Peace*, as *Saul's* Armour was to the body of *David*, when he was to fight with the Gyant *Goliath*. 1 Sam. 17. 38, 39.

Loe! thus like groſſe and palpable Hypocrites, they deceitfully profeſſe that with their fallacious *Mouthes*, which they never really purpoſed in their guilefull *hearts*, & alſo utterly deny the practice thereof by their vicious, diſquietfull, and contentious *Lives*.

Rebellion, ſtands (this very day amongſt us in this Kingdome) at the Barre of *Gods* Juſtice, expecting every houre the giving up of the bitter *Verdict* of due deſerved *Guiltineſſe*, and from thence the irrevocable *Pronuntiation* of the direfull & fatall ſentence of *Condemnation*, and that (without *Repentance*) to a perpetuall and dateleſſe durance of *Damnation*. Oh, fearfull, and intolerable, Puniſhment! Rom. 13. 2.

And

And for the ſpeedy *Prevention* hereof, I doe here heartily wiſh, that ſome patheticall *Apoſiopeſis* would modeſtly whiſper, and ſecretly ſuggeſt to each mans *Conſcience* that is guilty thereof, the intolerability of that Puniſhment juſtly due to the Sinne of *Rebellion:* and that through the operation of *Gods* Grace and bleſſed *Spirit* in their *hearts*, there may be a ſpeedy *Reformation* in their *lives*; that ſo the damnable Sinne of *Rebellion*, may not *Syren-like* be unto them, the ſubtle bewitching *Inchanter*, and immediate fallacious Fore-runner, of their both temporall and eternall *Deſtruction.*

And although there be (at this day in our *Land*) ſuch violent *Oppoſition* againſt *Kingly Authority*, yet notwithſtanding, a faithfull-hearted *Subject*, will readily make expreſſion as occaſion is offered, of his loyalty to his *King*.

And as farre as the *King* hath a lawfull Supreme power to *Command*; the *Subject* ought to have a willing heart, and ready hand to *Obey*: foraſmuch as the dignity of a *King* tranſcends the *Subject*, ſo much is the Obligation of the *Subject* to his *King*: Neither is the *Duty* leſſe which we owe to our *Soveraigne*, then the *Safe-gard* we claime by his Protection; as the *Center* next under *God*, from which we derive our *Honours*, and

to

to which we owe our *Services*: and the ſame *Kingly* hand of beneficence & power, which diſpenſeth honours and ſafety unto the *Subject*; pointeth out the lines of dutifull Obedience, and obliged Loyalty to His *Prince*.

Our *gracious Soveraigne*, hath formerly and alſo frequently caſt his *Princely Eyes*, of ſweet Favour and loving Kindneſſe, upon many of his *meane Subjects*, who were but of *low Degrees*; and alſo freely raiſed them up unto *high Dignities*; not onely by conferring *great Honours* upon them, but alſo ſtore of *Wealth* (accordingly) wherewith to maintaine them; whereby they were (almoſt) become *Companions of Princes*.

Queſt. But what Requitals have many of them made *His Majeſty*, for *His* ſo Graciouſly dealing towards them?

Anſw. They have fallen off from *Him*, Spoken hardly of *Him*, Adhered to *His* rebellious *Enemies* againſt *Him*, Raiſed up unnaturall *Warre* upon *Him*, And alſo drawne (by their verball Perſwaſions, and perſonall Examples) many thouſands of this Kingdome after them, for to effect thoſe things, which themſelves with others projected againſt *Him*.

What? Could Chriſtian *Engliſh Subjects* be thus forgetfull, of ſo great, & undeſerved,

Princely Favours, freely conferred upon them?

Did they receive such *Kingly Courtesies*, from the beneficent *Hand* of a *Royall* and bountifull *Benefactor*?

And have they rendered *Him* no other Requitals for them, but onely unnaturall *Opposition* against *Him*?

And to such a *One* also as *He* is, being Constituted by the *God* of Heaven, for to be their lawfull *Soveraigne* upon Earth?

And whose royall *Person* is sufficiently knowne to be of eminent Worth and Integrity, who constantly beautifieth the Protestant *Religion*, with the gracious *Example* of His holy Conversation; and who hath also given most ample *Testimony* of His reall *Affections* to the *Peace*, *Good*, and *Welfare* of this our *English Kingdome*.

To whom also even out of *Conscience*, by the *Oath* of *Allegiance*, they are strictly obliged for to yeild *Obedience*?

Oh, ineffable Ingratitude!

For whose unnaturall and ingratefull *Requitals*, *His Majesty* may (at this day) both truely and also mournfully take up against them, the *Lords* just Complaint against the Obstinate *Jewes*, *I have nourished and brought up Children, but they have rebelled against me*, Isa. 1. 2.

Loe

Loe thus! woe, and alas! (even *David*-like hath *He* been dealt with by them) *They rewarded him Evill for Good, to the great discomfort of his Soule*, Psal.35. 12.

And as such *pernitious Persons*, by those their *rebellious Actions*, have publiquely evidenced to the World, that they were *His Majesties* professed Enemies: I doe heartily wish with the earnest desires of my Soule, that it may not too truely be said of some others, who were accounted *His Majesties* faithfull Friends, (and upon whose Fidelity (under *God*) *His Majesty* greatly depended, being confident of their constant *Loyalty* towards Him) that they have dealt treacherously with Him, by abusing that Authority conferr'd upon them; some of them (being *Selfe-Seekers*) corruptly executing *His Majesties* Commissions, granted forth for *His Majesties* Military service Promotion, betraying that Trust reposed in them, by under-hand dealing sinisterly for their owne private Advantage, receiving black Bribes secretly, wherewith to minorate *His Majesties* rebellious Enemies pecuniarie Mulcts just deserved and assigned present Satisfaction.

Whereby wicked avaricious *Policie* being in the *Front*, and corruptly commanding the *Vaunt-gard*, hindered (very unhappily) the

just and necessary furtherance, of *His Majesties* compulsive Military Service in the *Reare*.

Nam pecunia est nervus Belli.

And others by delivering up (unnecessarily) those strong garrison Holds, of *Forts*, *Castles*, *Townes*, and *Cities*, which longer (with safety) they might have kept, had their pusilanimous *Spirits* beene magnanimously heroicall, and perfidious *Hearts* subjectively faithfull; by which their so treacherously doing, they greatly weakened *His Majesties* Royall Power against His professed *Enemies*, utterly ruined His Loyall-hearted Party in their outward *Estates*, and wickedly inriched themselves with the cursed *Mammon* of *Unrighteousnesse*.

Luke 16.9.

So that, of all such *Judas*-like Friends we may truely say with the Prophet *Micah*, *A mans Enemies are the men of his owne house*, Micah 7.6.

All which detrimentall Effects together with many more, have lately been unhappily produced amongst us in this our *Kingdome*, which have proceeded from the deadly sinne of cursed Covetousnesse, the which also have beene, is, and will be, to the great prejudice of the *Actors* thereof themselves, as well as others: according to that true saying of an ancient *Poet*,

Ipse

Ipse cupido nocet multis cupidóque cupido.

Had such unconstant and false-hearted *Persons*, both timely and carefully taken into serious *Consideration*, (had it been but for their alone particular *Welfare*) but onely those unhappy and bitter *Fruits* which such cursed Trees of *Treachery* might have produced to themselves alone, for their owne particular *Ilfare*; peradventure that *Consideration* might have been as a *Bridle* to have restrained them: *viz.* the outward just disgraceing, and due deserved publique vilifying of their Reputations and Persons, after the pestilent Perpetration of such *Treacherie*, though never so eminent in the eyes and esteeme of others before the *Discoverie*; the inward discontentments and vexations of Minde, deeply wounding themselves with the unappeaseable Horrour of their guilty *Consciences*, which will continually gripe, gnaw, and terrifie them, unlesse they be cauterized; but most of all, the everlasting *Damnation* of both their *Bodies* and *Soules* for ever, to the darke and unconceiveable tormenting *Pit* of eternall *Perdition*: the which (without true Repentance) will at the last Judgement day certainly be their *Portion*.

Oh! that such guilty Persons had timely layd to heart even in those their daies, the

Felicity of *Fidelity*, and the *Misery* of *Treachery*; so might they faithfully have performed their loyall Promises, which might have conduced to their owne both Temporall and Eternall *Peace:* but woe, and alas! the former of these is (to them) already past, and *God* grant the latter be not too late.

I shall not (censuring charitably) doome such guilty Persons being Selfe-servers, (for such their treacherous black-Workes) to the *Land* of Eternall Darkenesse, for so to doe, farre transcends both the Power and Knowledge of any *Mortall*; but I will speake both of them, and to them, by way of Interrogation, for their present Convincement, and future Animadversion:

What? could seeming-loyall *Subjects* deale thus disloyally with their *King*?

Did *He* preferre them to honourable Places above others, depending upon their *Fidelitie*; and have they requited *His* loving Kindnesse with no lesse then damnable *Treacherie*?

Were they so farre intrusted by *Him*, and have they dealt thus deceitfully with *Him*?

Did they pretend themselves as faithfull *Friends* to helpe *Him*, and have they proved *His* perfidious *Enemies* for to hurt *Him*?

Oh, treacherous Dealing!

This is ὑπόκεισις indeed, *Simulatio*, ab ὑπὸ, & κείσις,

Κείσις, id est, *Occultatio judicii, & Malum sub specie boni celatum.* It is *Iniquitie* in a *Mysterie*, even *masked Ungodlinesse*, 2 Thes. 2. 7. *Et dum non cognoscitur, non cavetur:* and being in their blacke Breasts not descried, it could not be declined. The which treacherous *Iniquitie*, being most detestable, abominable, and *double Impietie*, cryeth aloud in the Eares of *God*, for Vengeance to fall upon the pernitious *Perpetrators* thereof.

I greatly tremble at the serious Consideration hereof; and therefore, let none that are guilty herein, falsly flatter themselves in their corrupt hearts, with deceitfull hopes of perpetuall Impunity; for assuredly, such Hypocriticall, Treacherous Malefactors, for such their Notorious, Perfidious, and cursed Malefactorship, cannot (without great Repentance) escape the heavy Wrath, and just Judgement, of the sin-punishing, just-revenging, righteous God, but it will follow after them, overtake them, and seize upon them to their Destruction.

Fidelitie, and *Treacherie*, are ever at *Enmitie*; they are like two great *Warriours*, in one and the same *Heart*, stifly striving, violently opposing, and fiercely fighting against each other for *Mastery*.

And as they are Heterogenean in Conditions, so in like manner, (as they prevaile)

they produce contrary Effects: *viz.*

Fidelitie, Joy, and Comfort. But

Treacherie, Sorrow, and Terrour.

As for Example,

Fidelitie, seeketh no Corners, but shineth splendidly, as the bright *Beames* of the glorious Sunne in the firmament of Heaven at Noone-day, when he is in his chiefest *Brightnesse*, fullest *Splendor*, and greatest *Luster*; to the great comfort of the Actors thereof, and all others concerned therein:

But *Treacherie*, lyeth in *Obscuritie*, ever fearing the *Light*, and alwaies trembling at the remembrance of the *Touch-Stone* of *Truth*, the which may not unfitly be compared to that thicke, blacke, tangible *Ægyptian-Darknesse*, sent as a Punishment upon *Pharaoh* for his Disobedience, *Exod.* 10. 21.22. The sharpe Smart whereof hath lately beene bitterly felt, by too many thousands in this our *Kingdome*, to the great terrour of Conscience to the Committers thereof, and sorrowfull utter Ruine of many others thereby.

Fidelitie, desireth heartily (though it be to her Hinderance) the full performance of that Trust reposed in her: but *Treacherie*, laboureth craftily (for her owne Advantage) to falsifie her Promise to those that intrusted her.

Fidelitie,

Fidelitie, wisheth lovingly the wel-fare of others as well as her owne: but *Treacherie*, endeavoureth secretly but onely for her owne safety, not careing for the Ruine of all others.

Fidelitie, being rightly principl'd, is syncerely guided by the blessed Spirit of *God*, who is the *King* of Glory; and he sweetly affects her, and lovingly leads her, in the delightfull and pleasing Paths, of Obedience, Truth, and Righteousnesse; and at the End of this World he will certainely remunerate her, with the full Fruition of Eternall Happinesse: but *Treacherie*, being falsly grounded, is corruptly guided by the cursed Spirit of the *Devill*, who is the *Prince* of Darkenesse; and he leads her on blindly in the deceitfull Wayes, of Disobedience, Errour, and Unrighteousnesse; and (for her sinfull Service) he will surely reward her at the End of this mortall Life, with the bitter and cursed Wages of Everlasting Death.

Fidelitie, *Larke-like* rejoyceth at the Light, and desireth to be publiquely Exemplary to all others, singing praises to *God* with a comfortable Conscience, because her workes are wrought in *God*: but *Treacherie*, *Batte-like* (being an uncleane Bird) flyeth not abroad but onely in *Darkenesse*, desiring no Notice to be taken of her, for when once the Light approacheth, Lev. 11. 19.

approacheth, ſhe keepeth her ſelfe cloſe in a Corner, as not daring to appeare in the *Light* of *Truth*, becauſe her Workes are not wrought in *God*, but onely by the Subtilty, Inſtigation, and Power of the *Devill*.

Loe! thus we evidently ſee, that there is as great an *Antipathie*, Contrarietie, Diſparitie & Difference, between FIDELITIE, and TREACHERIE, as is between *Light* and *Darkeneſſe*, *Truth* and *Errour*, *Obedience* and *Rebellion*, *Peace* and *Warre*, *Life* and *Death*, *Heaven* and *Hell*, *God* and *Satan*.

So that, no marvell although our perplexed Kingdome be (at this day) ſo greatly divided; having lately had therein, the damnable Sinne of *Treacherie* ſo frequently practiced.

Thoſe that have done ſuch treacherous Workes, may juſtly challenge to themſelves their due deſerved Wages; which Workes of *Treacherie*, muſt have the Wages of *Iniquitie*, the which Saint *Paul* expreſſeth in that Theologicall *Aphoriſme* of his to the *Romanes*, Ὀψώνια τῆς ἁμαρτίας θάνατος, *The wages of ſinne is death*, Rom. 6. ult. Death temporall to the *Body* in this life, and (without repentance) Death eternall to both *Body* and *Soule* in the life to come.

And therefore, now as a ſpirituall *Phyſitian*, for the ſpeedy and perfect *Curing* of ſicke, ſore, and wounded *Englands* great Diſtractions,

ſtractions, and manifold Diſtempers; my *Soule* ſincerely deſireth, and *Heart* alſo earneſtly wiſheth, as a Chriſtian, ſenſible, and ſorrowfull *Sympathizer*, of *Englands* wofull *Diſtreſſes*, that אל שדי *the ſtrong Omnipotent God*, would Graciouſly be pleaſed, in much Mercy and tender Compaſſion, towards this bleeding, ſinfull, *Engliſh-Nation*, for to ſet home to the guilty Conſciences of all obſtinate *Offendors*, all thoſe *infallible Truths*, that here already have beene, together with all other that hereafter ſhall be delivered by *Mee*, being but אדם חלך a weake, infirmed, Mortall, and ſinfull *Man*; and to make them become *Divine, Phyſicall, convincing Aphoriſmes*, ſerving as *prevalent, healthfull, ſoveraigne, ſpirituall Potions*, for the ſpeedy *Curing* of blinde, ignorant, ſinfull and ſicke *Soules*; that ſo they may prove to the *Soules* of diſeaſed Perſons, as ſweet *Balſame* of *Grace* wherewith to heale them, for their preſent *Preſervation*, and alſo to keepe them from future *Deſtruction*; being made by the mighty power of *God, Profitable to teach, to improve, to correct, and to inſtruct in righteouſneſſe*, 2 Tim. 3. 16. And through the *Divine Operation* of his *Bleſſed Spirit*, to worke ſo powerfully by them in the hearts of all thoſe Perſons (of what Quality ſoever) that are any wayes guilty, of *Diſobe-*

dience

dience unto *lawfull Authority*, as speedily *to open their eyes, that they may turne from darkenesse to light, and from the power of Satan unto God, that they may receive forgivenenesse of sinnes, and inheritance among them, which are sanctified by faith in Christ*, Acts 26. 18. And also to rouze them up, from lying any longer in the drouzie *Lethargie* of their sinnes, under the hellish Power, and damnable Dominion of cursed, bloudy, and sinfull *Rebellion*; lest *Pharaoh*-like, they sleepe so long in their Sinnes, untill the voice of *Gods mighty thunders, and haile mingled with fire from Heaven, awake, and rouze them up.*

Exod. 9. 23. 24.

And to prevaile so farre with them, as to walke in those wel-pleasing Pathes, both to *God* and the *King*, which the sacred Scripture expresly commandeth, of that subjective *Fealty*, Christian *Loyalty*, and dutifull *Obedience*, which all *Subjects* owe to their *lawfull Soveraigne*: For to live *Anarchically*, where there either is, or else ought to be *Monarchicall Government*, is *to live* (as it were) *Without God in the World.*

Eph. 2. 12.

But if *obstinate Rebels* will not be awaked, rouzed up, and reclaimed, then let them hearken to the *Lords* Servant *Moses*, predicting their *fatall Doomes, He that heareth the Words of this curse, and blesseth himselfe in his heart, saying, I shall have peace, although I walke*

walke according to the ſtubborneſſe of mine owne heart, thus adding drunkenneſſe to thirſt, the Lord will not be mereifull unto him: but then the wrath of the Lord, and his jealouſie ſhall ſmoke againſt that man, and every curſe that is written in this booke ſhall light upon him, and the Lord ſhall put out his name from under heaven, Deut. 29. 19, 20.

Oh, fearefull Judgements! What? both Temporall and Eternall? Not onely corporall for the *Body*, but alſo ſpirituall for the *Soule*? And both of which Puniſhments no leſſe then *inſufferable*, and that for ever?

Loe! this muſt needs inevitably fill a ſenſible guilty *Heart*, full of perplexing Amazement, and tormenting *Horrour*.

And let *Mee* alſo tell them, both as a timely faithfull *Remembrancer* to them, of their paſt and preſent *Sinnes*, and alſo as a Chriſtian ſenſible *Sympathizer* of their future *Sorrowes*; they may all juſtly feare, that unto them belongeth, that fatall prophetical Expreſſion, judiciouſly pronounced againſt Old *Elies* diſobedient and rebellious *Sonnes*, *They hearkened not unto the voice of their Father, becauſe the Lord would ſlay them*, 1 Sam. 2. 25.

And therefore, in Chriſtian Pitty, and tender Compaſſion towards them, my greatly grieved

grieved *Heart* ſhall wofully mourne, and ſympathizing ſorrowfull *Soule* bitterly *weepe in ſecret for them*, Jer. 13. 17.

When there was no King in Iſrael, every man did whatſoever ſeemed good in his owne eyes, Judg. 21. 25. *Anarchie* looſeneth the Bridle, whereby wicked men take liberty to themſelves for the perpetration of all ungodlineſſe, without any *Reſtriction*; and will thereby (in a ſhort time through the perverſneſſe of their wicked *Wils*, and prevalency of their curſed *Corruptions*) become like wilde *Horſes* left to themſelves, without their *Riders* to command them.

Such looſe *Libertines*, and carnall *Goſpellers, deſpiſe Government, and ſpeake evill of them that are in Authority*, Jude 8.

By whoſe wicked Words and Workes, great Detriment befalleth both *Church* and *Common-wealth*.

Thoſe good, neceſſary, and Ancient *Lawes* of this Kingdome, which formerly have beene, and ſtill ought to be, the *Rules* of the *Subjects* continuall *Obedience*, to all lawfull *Authority*; are now (by ſuch *Anti-monarchicall* Perſons) converted into *Club-lawes*: For, the Arbitrary and Military power is now growne to ſuch an height; as that will you doe ſuch a *Thing*? Or will you pay ſuch a *Summe*? If anſwer to either Queſtion be made,

made, *No:* Then presently followeth, take him *Souldiers* by the power of the *Sword*; but if ye cannot apprehend his *Body*, then speedily seize upon all his *Goods* with violence, and sell them with expedition for his disobedience.

Is this the Liberty of the *Free-borne Subjects?*

Is this the Priviledge of the *English Nation?*

God forbid that *Zion should be built up with bloud, and Jerusalem with iniquity; that were abhorring judgement, and perverting all equity.* Micah 3. 10.

Was it ever knowne that the Children of God strove to erect and establish a *Religion* by the power of the *Sword?*

To lay the *Foundation* thereof in *Blood?*

To draw obedient *Subjects* (against their wills) into *Disobedience?*

To make others (with themselves) to falsifie their sworne *Fidelitie*, to their *lawfull Soveraigne?*

To compell the *Conscience*, and force it by *Violence?*

To kill the *Body*, to convert the *Soule?* and that also without affording any time of *Preparation* for the Kingdome of *Heaven?*

The which is rather a *Prevention* of the Soules *Conversion*, and consequently the *Destruction* of both.

Loe!

Loe! such sinfull, hainous, and diabolicall Practices, were never formerly heard of to be in this our *Land*, especially amongst those who desire to be reputed as refined and purified *Christians*, who also publiquely professe themselves to be *Saints*, zealously walking in the Wayes of *Holinesse*, constantly living in the Power of *Godlinesse*, and also faithfully performing all their Workes in *Righteousnesse*: every particular whereof necessarily requireth, a farre more ample and larger Discourse, than this superficiall, short, occasionall *Glance* expresseth.

Oh then! what a great, happy, and rich Blessing, is a godly, vertuous, and Religious *King*, from whom his people (under *God*) receive the whole Benefit of *Religion* and *Justice*? He is the *Anointed* of the *Lord*, the *Nurse* of the *Church*, the *Father* of the *Common-wealth*, an *Husband* to the *Widdow*, a *Mouth* for the *Dumbe*, *Limbes* to the *Lame*, the *Light* of our *Eyes*, the *Breath* of our *Nostrils*; and without whom (where there either is, or else ought to be *Monarchicall Authority*) both *Church* and *Common-wealth* will be in the way of *Confusion*; of which our selves (of late) have bitterly tasted by wofull Experiment.

Oh then! how ought we to love our *Dread Soveraigne*, to obey Him, to doe our best endeavours

deavours to preſerve Him, to magnifie God for Him, to rejoyce in Him, and both conſtantly and heartily to pray unto God for the long continuance of Him amongſt us, and His happy and proſperous Reigne over us, and that (now at the laſt) the *All-powerfull God* of Heaven would be pleaſed (in mercy towards our *Gracious Soveraigne,*) to ariſe in his owne Strength, and make bare his owne Arme on His behalfe, and to ſmite through the Loynes of all His Enemies, bow downe the Backs of all His Adverſaries, and inable Him to ſet His feete upon the Necks of all thoſe that either now doe, or hereafter ſhall riſe up in *Rebellion* againſt Him, and to direct and protect Him continually from all *Treacheries*, *Conſpiracies*, and *Treaſons*; and to hedge Him about with his *Providence* and *Protection*, and to be conſtantly as *a Wall of fire* round about Him, to preſerve Him from the Violence of all adverſary Power both bodily and ghoſtly, and to raiſe Him up Forces (both by Sea and Land,) potent and powerfull, and to let his bleſſed *Spirit* come along with them, and direct them in all their military Practices, and teach their hands to warre and their fingers to fight, and cover their *heades* in the day of Battell, and give them the Victory over all His, Their, and Our Adverſaries, and to wipe

Zech. 2. 5.

away all teares from His Eyes, and cheare up His sorrowfull heart, with the sacred *Influences* of comfort from his blessed *Spirit*, and comfort Him for the time in which he hath afflicted Him, and for those yeares wherein (of late) He hath suffered Adversity, and to dissolve the Bonds and breake the Fetters of His Captivity, and re-establish Him in His *Throne* of Righteousnesse, for the advancement of *Gods Glory*, the farther propagation of *Christs Gospell*, the extirpation of all *Poperie*, *Heresie*, *Superstition*, *Atheisme*, and all other *Sects*, and *Schismes* which are (at this day) remaining in this our Kingdome, dissonant to *Gods* Will revealed in his Word, for the *Peace* and *Tranquillity* of this *Land*, and the flourishing *Estate* of this *Church* and *Common-wealth* wherein we live; distasting (as He hath ever done) both *Alteration* of the true *Religion*, & *Toleration* of any other; chusing rather to suffer a long, hard, tedious, and barbarous *Imprisonment*, than to perjure *Himselfe*, by the Breach of that *Oath* formerly taken by *Himselfe*, at His *Coronation*.

Oh therefore! (in *Gods* feare) as it is our bounden *Duty*, let it also be our constant *Care*, and frequent *Practice*, to pray to the Glorious, Mighty, and Great *God*, for our Gracious, Pious, and Religious *King*; together

ther with His illustrious *Off-spring*, that there may never be wanting one of that *Royall Race*, to sway the *Scepter* of this our Kingdome righteously and religiously, untill *Christ* shall come in the Clouds at the latter day for to judge the World.

The very officious *Denominations* of *King* and *Subject*, are necessarily usefull for them both, whereby to put them both continually in mind, of what they ought inevitably to performe, in all their particular *Actions* each unto other, *viz:* the one by *Office* to *Governe*, and the other in *Duty* to *Obey*, and both of them (at all times) to performe the same in *Obedience* to God; unto whom they must both of them be (one day) responsible if guilty, either by omitting those *Good things* which *God* hath commanded, or by committing those *Evill things* which *God* hath forbidden, *viz:*

Rex à regendo
Subjectus à subjiciendo } *dictus.*

And to the end that *Subjects* may not be ignorant of this their *Duty* of *Obedience*, Almighty *God* himselfe, who is the great and universall *Monarch* of the whole World, having all *Kings* and *Subjects* at his owne Command, expresly commands us (in the holy Scripture) to honour the *King* whom

he hath made his *Vice-gerent* (over us) here upon Earth ; the which *Honour* consisteth in the hearty Expression of our willing and loving *Obedience* towards *Him*; the Resistance of which supreame *Authority*, by *Subjects* casting off the yoake of their lawfull *Obedience*, being upon the Penalty of no lesse (to the illegall *Actors* thereof) then *Damnation.*

Rom.13.2.

So that, whosoever he is, that by wilfull *Disobedience* (contrary to the Light of his Knowledge and Conscience) trespasseth injuriously against the *King*, whom *God* hath expresly commanded to be *Honoured* and *Obeyed*; doth very wickedly even by the same sinfull rebellious *Act*, (as farre as in him lyeth) smite through the *King* even at *God* himselfe. What? shall *God* constitute a *King* and appoint him to reigne over a People, and command the People to *Obey* him? *Rom.* 13. 1. and to *Pray* for him ? 1 *Tim.* 2. *v.* 1, 2. and shall the People dare to *disobey* him, and *revile* him ?

Oh ! that many thousands of this *Kingdome* were not (at this day) deeply guilty of this cursed condition. What other thing (I pray you) may such a sinfull Quality in such a perverse People be called,then contemptuously smiting at *God* himselfe through the *King* ?

Yea,

Yea, and so dearely doth God affect, and tenderly love, those who are lawfull and religious *Kings*, as that, whatsoever *Subjects* shall doe to such their lawfull *Soveraignes*, (delegated by *God* himselfe to the sublime *Offices* of supreame *Authority*) either by yeelding dutifull *Obedience* to them, or else by wilfull *Disobedience* resisting them, the *everlasting Lord Paramount of all Dominion, Almighty God himselfe*, who is מלך מלכיא the *King* of *Kings*, accounteth the same as done to himselfe: for (through Gods Mercy) there is so neare a *Relation*, and close *Connexion*, betwixt *God* himselfe, and such religious *Kings*, as that in reference hereunto, מלכים קריא' אלה'ים *Kings* are called *Gods* themselves; and that in a twofold respect,

Primò, } *in respectu* { *Potestatis.*
Secundò, } *in respectu* { *Pietatis.*

First, because of that extraordinary Power and Authority which *God* hath conferred upon them above others:

Secondly, because of that exemplary Piety and Integrity which *God* requireth to be in them beyond others. And what *Kings* soever are thus qualified by God, both with Power, and Piety, as (blessed be *God* for it) our *Soveraigne* is, they carry continually the *Character* and *Image* of *God* himselfe in their

Persons amongst the People. And to this alludeth that of the Prophet *David*, *I have said ye are Gods, and ye all are the Children of the most High. But* being subject to mortality, therefore, *ye shall die like men, and fall like one of the Princes.*

Psal. 82. 6,7.

Loe! thus corrupt hearted, and virulent spirited Persons, by such their Disobedience unto so qualified, lawfull, and *Kingly Authority*; become *even Fighters against God*, *Acts* 5. 39. The which Truth is perspicuously evidenced unto us in that religious Dehortation given to those *Israelitish Rebels*, who tooke up Armes and fought against their *lawfull King*, *Fight not against the* LORD GOD *of your Fathers*; 2 Chro. 13. 12. Intimating thereby to the whole World, that whosoever taketh up Armes, and fighteth against his *lawfull King*, fighteth even against *God* himselfe.

Hence then, let all those that are guilty herein, *tremble*, *tremble*, yea, *tremble with Amazement*, at the strict Rumination, and serious Consideration, of so great, horrible, & ineffable *Impiety*; the unfathomable depth whereof, doth farre transcend the deepest and largest Comprehension both of *Men*, and *Angels*; that weake and mortall *Men*, should be so sinfully wicked, as to fight against the Omnipotent and Immortall *God*, which

which all those Persons certainly doe, who after such a manner as is here declared, doe oppose, take up Armes, and fight against their *lawfull King.*

Loe! such graceless and godless Persons, have just cause to feare, that the righteous Lord will open the revengefull Quiver of his displeasure, and from the strong bent Bow of his unappeaseable Anger, swiftly and fiercely send forth the sharpe Arrowes of his furious Indignation against them, whereby they shall be deadly wounded to their utter *Confusion.* According to the *Lords* righteous dealing, towards those revolted *Rebels*, adhering to wicked and usurping *Jeroboam*, who tooke up Armes and fought against their good, and lawfull King *Rehoboam*; unto whose malecontented and rebellious people, *Jeroboam* gave way to their Worshippe in *Religion*, after that manner which best pleased them, displaced and drave away the *Lords faithfull Priests* and *Levites*, from their lawfull Habitations, and also utterly suppressed them from the necessary Execution of their sacred *Offices*, who were conformable to the *Law*, and dutifull *Subjects* to their *King*, lest they should keep up the peoples hearts in *Obedience* to their *lawfull Soveraigne*; these things he did, thereby to further his wicked *Designes* against their

just and rightfull King *Rehoboam*, whose Wronges (shortly after his Death) were mortally vindicated by his sonne *Abijah*: for God stirred up the Spirit of good *Rehoboams* Sonne *Abijah*, and he raised an Armie of Foure hundred thousand men, and with them feared not to goe against wicked *Jeroboam*, who had an Armie of Eight hundred thousand able fighting men, and fought against him, surprized him, destroyed his great and mighty Armie, and was (through Gods Blessing unto him) established in his Fathers *Throne*, where he lived and reigned with great Honour, and Kingly Glory all the rest of his daies, in which *he begot two and twenty Sonnes, and sixteene Daughters*, and then slept with his Fathers, and his sonne *Asa* reigned in his stead. Of the which great and admirable Victory which *God* gave to *Abijah*, the Scripture expresseth in these words, *Abijah and his people slew them with a great slaughter, so that there fell downe slaine of Israel,* חמש מאת אלף איש בחור *five hundred thousand chosen men*, 2 Chron. 13.17. The which words (being the Language of the Holy Ghost) both may, and also ought usefully to serve, as a *memorable Caveat* unto all Rebels that either now are, or hereafter shall live upon the face of the Earth, to take heed that they neither take up Armes, nor fight against

against their *lawfull King:* for, here you plainly see, that it was neither their gratnesse in *Number*, nor expertnesse in *Warlike Service*, that could preserve these *Men* from Ruine, but they must be mortally wounded, fall downe, and be destroyed, because they had rebelled, taken up Armes, and fought against their *lawfull Soveraigne*. And *God* is the same *God* in these daies that he was in those, as he hath done in times that are past, so can he doe for times that are to come; for *he is JEHOVAH, he changeth not, Mal.3.6.*

So that, although *Rebellion* lyeth never so long lurking abstrucely in the corrupt hearts of disobedient Persons, yet notwithstrnding, when once she appeareth practically in the view of the World, actuating her cursed Designes, against that lawfull Authority unto which she ought to subject her selfe with all dutifull *Obedience*, then she must not looke for any long Continuance: For, looke into the *Generations* of old, even from the Creation of the World untill this very day, and then tell me, if ever any rebellious Persons taking up Armes, and fighting against their *lawfull Soveraigne*, have enjoyed one *Age* of an uninterrupted continued Prosperity; but that the black Cloudes of just Revenge have appeared unto them, and fiercely showred

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downe the terrible Stormes of *Gods* righteous Vengeance upon them, to their deserved *Confusion*?

Object. But here peradventure some may object, Why should any tell us of *Rebellion*? or of taking up Armes and fighting against our lawfull Soveraigne? or of *Confusion* that is like to befall us for our so doing? What? Are not we in the Favour of *God*? Hath not *God* assisted us in all our Endeavours? Have not we had the Blessing of *God* upon all our Military Practices? Hath not *God* made us Victorious? Have not all our *Attempts* been successfull, and *Designes* prosperous? Wherefore then should not we comfort our selves, and both boldly and fearlesly goe on in the same waies (which others call *Rebellion*) wherein now we walke?

Answ. Unto which I answer with the wordes of *Salomon*, *There is a way which seemeth right to a man: but the end thereof are the waies of death*, Prov. 14. 12. And Prov. 11.19. *He that pursueth evill, pursueth it to his owne death.* Yea, and it is one of the greatest Judgements that usually befalleth the men of this wicked World, when *God* suffers them to prosper in their sinfull Courses. Prosperity is no infallible Argument of *Gods* Favour, neither is Adversity any evident Testimony of his Displeasure, for sapi-

ent

cht *Salomon* tells us, *that no man knoweth either love or hatred, of all that is before him*, *Eccles.* 9.1. And that *There is a just man that perisheth in his righteousnesse: and there is a wicked man that prolongeth his life in his wickednesse*, Eccles. 7. 15.

And therefore, let no such blinde infatuated Persons, being mis-guided by their erroneous Conceptions, falsly flatter themselves with any such fallacious Conceits, of being in *Gods* favour, because their actions (for the present) are prosperous; for they can never comfortably assure themselves of *Gods* gracious Love and speciall Favour towards them, (though never so prosperous in their Designes) unlesse they have his feare before their eyes, which teacheth them to abstaine from the working of all *Iniquity*, and to depart from the practice of all *Impiety*, which none of those either doe, or can doe, so long as they continue in the sinfull perpetration of horrid *Rebellion*.

Now for a spirituall *Salve* wherewith to cure this carnall *Infirmity*, I doe referre all such deluded and selfe-deceiving Persons (for their farther and fuller Convincement herein) wandering in the foggie Mists of blinde Ignorance and dangerous Errours, to that cleere and infallible light of Truth which the holy Scripture (by way of Collection) expresseth,

presseth, *viz.* That every successfull and prosperous military *Action* which the Providence of *God* permits, is not justifiable in the sight of *God* from the *Actors* thereof, although *God* himselfe commands it to be done.

Loe! this Truth evidentlyappeareth unto us, in the military Practises of *Jehu* that Valiant, Couragious, and Kingly *Captaine*, who exceedingly prospered in his War-like Actions, and did great Execution upon divers Malefactors, and that also by *Gods* owne appointment; and yet notwithstanding, even *Jehu* himselfe must be accounted as a Murtherer in the sight of *God*, for his heart was not sincere in the service of *God*, he was a Selfe-seeker and Selfe-server, aiming at his owne Ends, and not at the Glory of *God*: and therefore *God* threatned to *visit the blood of Izreel upon the house of Jehu*, Hos. 1.4. What *Jehu*? That prosperous, Valiant, and victorious Conquerour? Must *He* who did so much military Service, and that also by *Gods* owne Injunctions, and expresse Commands? Must *He* (I say) be accounted as a Murtherer in the sight of *God*? yea, even *Jehu* himselfe must be reputed guilty of Murther, and his Posterity must be responsible and suffer for the same.

And therefore deceive not thy selfe with the

the false Conception of war-like Prosperity, for prosperous Successes in Military Services, are not always infallible *Arguments* of the Favour of *God*: for one man may perish in them, and yet be in *Gods* Favour; and another man may prosper in them, and yet be in *Gods* Displeasure. *Josiah.* *Jehu.*

The prosperous Successe which some wicked men have in their evil Actions, doth *Dedulus*-like make them Wings, whereby they will mount so high towards the Sun, untill the heat of *God's* just Anger shall melt the Wax which holds the feathers thereof together, and then themselves *Icarus*-like must fall down into the deep Sea of *God's* Displeasuer, to their deadly Destruction.

Prosperous Successe in evil Actions, makes wicked men think that they are carried on as the Sun, Moon, and Stars are, without any restraining Resistance.

Yea, as long as there is a prevailing *Ingredient*, the which with prosperous Successe answereth the Expectation of wicked men in their ungodly Enterprises; so long they will endeavour to make all those their evil Actions justifiable, because (for the present) they serve their turn, being compatible with their own carnal Contentments and will continue mustering up their Forces

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marching still forward, and *Jehu*-like driving on furiously in their pestilent, pernicious and perverse paths of rebellious *Impiety*, though (at the last) their so doing should prove to the Destruction of themselves, and many others.

Every *Logician* will rationally tell us, that the *Consequence* will necessarily follow its undoubted *Premises*;

Syllogis. Hence then, the *Argument* may thus be framed, *viz.*

Proposit. Whosoever shall rebelliously take up Armes, and fight against that lawfull Authority, unto which he ought legally to yield *Obedience* and *Subjection*, (though never so prosperous therein for the present) doth thereby make himselfe liable to the Malediction and Wrath of God:

Assumpt. The guilty Consciences of too many thousands of this *English-Nation*, will hereunto (at this day) adde the *Assumption*:

Conclusion. And what subtill *Sophister* is there to be found in all this *sublunary World*, that without great absurdity can deny the *Conclusion*?

Furthermore, for our fuller Satisfaction in this particular, we must necessarily consider, the *Cause* of wicked mens such prosperous Successe, as it reflects upon *God* permitting the same.

The Primary, Chief, and Efficient *Cause*, *à qua res est, & causa causati, sine qua non*

est

est Causa. Upon which all other *Causes* with their concomitant Circumstances have their Dependance; and from whence also all inferior *Agents* fetch their Strength and Action; is, *The Eternall and Omnipotent Power of Almighty God*, as the onely *Center* from which all Operations first spring, and the boundless *Circumference* into which all *Actions* run. *Nam, Deus est in omnibus rebus causa essendi. For all Powers have their being from God.* Answerable to that of the Apostle, *For whom are all things, and by whom are all things.* And also according to that Nominal *Attribute* of *God* used amongst the *Grecians*, denoting his *Essence*; viz. Θεὸς: being derived ἀπὸ τοῦ θεῖν, because (by his *Omnipotency*) he runneth through, and compasseth all things whatsoever. *Who is above all* in his Power; *and through all* by his Providence. Whose powerfull Providence doth continually govern all his Creatures, and all their Actions. And, in both Creatures and Actions, at all times, and in all places, *working all things after the councell of his own will.*

Aug.

Heb. 2. 10.

Ephe. 4. 6.

Heb. 1. 3. Psal. 103. 19. Mat. 10. 29. 30. Eph. 1. 11.

And, as alluding to this very Purpose, the Naturall *Philosophers* themselves call God *Principium*, ποιητικὸν, *Effectivum, primam Naturam, primam Causam, Causam infinitam, primum Motorem, primum Movens.*

And farther also, as by *Philosophy* we learn, that the *Soul* of Man is the Originall *Cause* of all *Motion* in Man; lame and impotent *Motion* onely excepted: the which proceedeth from another *Cause*; viz. some defect in the *Body*. Even so, by *Divinity* we are taught, that *God* is the Life of the *Soul*. And without him, we can have neither *Life, Moving, nor Being*. Answerable to that Expression of *Christ* himself to his *Disciples, Without me ye can doe nothing*. And that acknowledgment also of the *Church* herself concerning the *Almightie's* Power, *God is my King of old: the help that is done upon the earth, he doth it himself*.

Gen. 2. 7.
Act. 17. 28.
Ioh. 15. 5.
Psal. 74. 13.

So that, we may truly collect from *Philosophy*, that, *God* is the *Beginner* and first *Cause* of *Motion*; but, not of defective *Motion*: that is from our Selves. And also safely conclude from *Theology*, that, *God* is the *Originall* and *Author* of every *Action*; but, not of any *Evil* in any *Action*: that is, from the *Committers* thereof themselves.

Amos 3. 6.

Hence then we may learn this infallible Point of our Christian *Religion*, without the true Knowledge and right Understanding whereof, it is not possible for us to preserve the Purity of Christian Doctrine, in divers

divers other Orthodoxall Points of our Protestant *Religion*: viz. that the mercifull *Concurrence* of *God's* Power, in all the good Actions of Godly men, by his *Providence* working; and the just *Withdrawment* thereof, from all the evil Actions of Wicked men, by his *Permission* suffering: makes clearly for the full *Justification* of the righteous *God*, and the just *Condemnation* of unrighteous *Men*. According to that condoling Complaint of the *Lord* himself, concerning *Israel's* just, and due deserved *Self-Ruine*, *O Israel, thou hast destroyed thy self; but, in me is thy help.* Hos. 13. 9.

And here, (for the farther clearing of this Point, which to many Persons may seem somewhat abstruse) we are inevitably put in mind of the *Decree* of *God*, and the *Will* of *Man*: and, ought also therein seriously to consider, of their joyn't *Concurrence* in one and the same *Thing*, and severall *Orderings* and *Operations*, in particular *Actions*: for, to *Order*, and to *Act*, are two severall *Things*, and may also be differently done, by two particular Persons, in one and the same *Action*; and yet the *One*, not compell'd by the *Other*, either to *Order*, or *Act*.

As for Example,

God's Decree doth not enforce *Man's Will*; but, the *Will* of *Man* worketh and

moveth of it self. Yea, the *Will* of *Man* hath in it self the beginning of evil *Motion*, and sinneth willingly. Therefore, though the *Decree* of *God* imposeth a *Necessity* upon all secondary-*Causes*, so that, they must needs be framed and disposed according to the same; yet, are they not coacted or compelled thereunto: but, are all of them carried with their own voluntary *Motion*. So that, *God's Decree* doth move all secondary-*Causes*, but, not take away their own proper *Motion*.

For, all secondary-*Causes*, are so moved of *God* himself, being the primary-*Mover* of them; as that, he always doth well, holily, and justly, in every one of his particular *Movings*, *being righteous in all his ways, and holy in all his works*. But, the secondary-*Causes* themselves being moved, are carried in contrary *Motions*, according to their own *Nature* and *Frame*. If (therefore) they be *Good*, then they are carried unto that which is *Good*: but, if they be *Evil*, then they are carried unto that which is *Evil*. So that, according to the double beginning of their *Motion* and *Will*, there is a double and divers *Work* and *Effect* performed by them.

Psal. 145. 17.

From whence then we may safely collect, that the *Decree* of *God* doth not take away the

the *Will* of *Man*, or the *Contingency* thereof; but, onely order and dispose it.

The which *Disposall* both of *Man's Will* and its *Contingency*, is not done onely in part, but also even to the full, and that by the just *Decree* of our holy *God*. According to that Expression of *Solomon*, *The lot is cast into the lap: but the whole disposition thereof is of the Lord.* Prov. 16. 33.

The words there translated *Lot* and *Lap*, are in the Originall Language of the *Old Testament* הגורל ו חיק *Haggoral ve Chek*, and the next words following, *viz. the whole disposition thereof*, are כל־משפטו *Colmischpato*. Intimating thereby, that nothing ought to be attributed to *Chance* or *Fortune*, because all things are determined in the *Councell* of *God*, which shall come to pass: and, by the Power of his *Decree*, *Providence*, and *Permission*, (in his due time) they shall be effected.

True it is indeed that the translated Scripture tells us of *Chance* and *Fortune*, yet ought we to be informed, that there is nothing casuall in regard of *God's Knowledge*, but there are many things casuall in respect of *Man's Ignorance*. So that, we must not ascribe any thing to blind *Fortunes* Performance, but attribute all unto *God's* All-seeing Providence; yet so, that the Divine

Providence doth not take away the Will of *Man*, or the Contingency thereof: for *God* according to the common *Axiome* of the School, *non necessitat, sed facilitat*, he doth induce the Godly to doe good with *Alacrity*, not inforce them against their Will with the least *Urgency*.

A plain and pregnant proof we have to this purpose, by the *Fall* of *Adam*, being (at the first) both *Himself* & his *Will* made *good*; yet, mutably *good*: for he so stood, as that he might fall. The *Cause* of whose *Fall* was, the voluntary Inclination of his own *Will* unto Evil. Not that his *Will* was any thing at all forced, or by any Violence of *God*'s Purpose compell'd thereunto: but, *Adam* fell of *Himself*, without any *Coaction* (at all) from *God*.

And, for the better clearing of this Point, we must a little farther consider of *Adam* in first *Condition*; to whom *God* gave (at his *Creation*) *Naturam flexibilem*, *à flexible Nature*, being subject to mutation: creating him *in Potestate standi, seu Posse cadendi*, in Power of standing, or Possibility of falling. His Power of standing proceeded from *God*, as being his *Creator*; his Possibility of falling came from himself as being but a *Creature*. Whereupon Saint *Augustine* saith, *God* made *Man ex nihilo*, of *Nothing*: and therefore left in Man a *Possibility* to return *in nihilum*, *into Nothing*, if he transgressed the Command of his *Maker*. and

Aug. Con.

And thus, *Man* was even *ab Origine suo*, from his *Creation*, very incident to his *Alteration*. The which evidently sheweth the great Difference between the Omnipotent & Unchangeable *Nature* of the holy *God*, & the Impotent and Instable *Condition* of sinful *Man*. For, it is a *Maxime* in *Divinity*, *Immutabiliter esse bonum, proprium solius est Dei.* Mal. 3. 6.
To be immutably Good, is onely proper to God. Heb. 6. 17.
Isa. 14. 27. 2 Chron. 20. 6. Job 9. 12. Pro. 21. 30.

Hence then we may learn, that the *Decree* of *God*, did not take away *Adam's Will*, nor the *Contingency* thereof; but, onely order and dispose the same.

So that, *Adam*'s Fall was αὐτόματος, *id est*, *Spontaneus*, Voluntary, even of his own Accord, without any Compulsion by any other. Whereupon, a learned *Writer* saith, *Volens peccavit, & proprio motu. He sinned willingly, and of his own proper Motion.* Beza.

The *Guilt* of whose Sin hath spread it self through the whole World, even as a *Leprosie*, upon all his *Off-spring*; strictly obliging them with himself to eternall Punishment, into which *Adam* (by that his Fall) joyntly entangled himself, & all his *Posterity*. For, as the *Person* of the first *Man* corrupted the whole *Nature*; even so, that very *Nature* it self, doth now corrupt all the *Persons* of his *Posterity*.

The which bitter *Root* of *Adam*'s planting, hath brought forth innumerable Multitudes

2 King. 4. 39. titudes of wild *Gourds*, whereof all his *Posterity* must needs taſt, though it be with never ſo great Diſtaſtfullneſſe, yea, and Rom. 5. 12. Death it ſelf to them all. For *Sin* and *Death*, being curſed *Correlatives*, will (one 1 Sam. 15. 33. day) cleave as cloſe together, as *Samuel*'s Rom. 6. 23. Sword and *Agag*'s Fleſh did to each other: no way under Heaven can poſſibly be found out, to keep them aſunder.

So that, all the Sons of *Adam*, that either heretofore ever were, now are, and hereafter ſhall be, (as they taſt thereof) may juſtly cry out againſt themſelves, as did thoſe Children of the Prophets, to the Prophet *Eliſha*, when they had ſo diſtaſtfully taſted of their own bitter *Broth*, מות בסיר 2 King. 4. 40. *Mavet baſſir*, *id eſt*, Latine, *Mors eſt in Olla*. *Death is in the Pot.*

Therefore, no *Evil* at all, be it of the leaſt Nature whatſoever, (either in the Fall of *Adam*, or in any other Perſon whatſoever) ought to be imputed to the *Decree* of *God*, but, muſt fully, and onely be attributed to the *Will* of *Man*. The which Ezek. 18. 31. wholly proceeds from the voluntary Inclination of *Man*'s own *Will* unto *Evil*.

Rom 6. 12. The ſtinking *Camarina*, filthy *Puddle*, and foul *Fountain* whereof, being the very *Seed* and *Spawn* of all Sins whatſoever; which ſo greatly infecteth, contagiouſly contami-

contaminateth, and pestilently poysoneth the Bodies and Souls of all *Adam*'s Offspring in this World, is, *Originall Sin, viz.* the cursed *Corruption* of *Man*'s polluted *Nature*, the which is Originally born, and propagated together with our Selves; being by naturall *Generation* lineally descended from the defiled *Loynes* of our polluted *Primogenitor*, disobedient *Adam*: which makes all the Sons of men as long as they live in this world, so incident to fall into Sin.

For, Sin-*Originall*, and Sin-*Actuall*, are, *Species subalternatæ inter se, Kinds subordinate one to another*, the *Latter* having an hereditary Relation to the *Former*, as the *Daughter* to the *Mother*; the *Originall*, being (as it were) the *Cause* and *Root*, and, the *Actuall*, the *Effect* and *Fruit*, proceeding from the same: and both *Originall* and *Actuall*, joyntly concurring, and cursedly conducing to the utter *Ruine* of all *Sinners*. And thus, *the whole world lying in wickedness*, every one that perisheth therein, is the *sole-Causer* of his own *Destruction*. 1 Joh. 5. 19. Hos. 13. 9.

And here, if We of this *English Nation* would seriously consider, and should strictly search with soundnesse of Judgement, either as deep *Divines*, or profound *Philosophers*, into the mysterious Manner of *God*'s working

working against us, in these present Distractions amongst us; we shall evidently find no small *Argument* to be drawn, from the great *Disparity*, between *Divine Providence*, and *Worldly Policy*: the Generall *Result* whereof must necessarily be, this ensuing *Hebrew* divine *Aphorisme*,

רבות מחשבות בלב איש ועצת יהוה היא תקום

id vulgò apud Latinos dicitur, Homo Proponit; sed Deus Disponit. Man meerly Proposeth; id est, Voluntas Hominis: that is, the *Will* of *Man*; but, *God wholly Disposeth*; id est, *Decretum Dei*, that is, the *Decree* of *God*. Answerable to that Expression of *Solomon*, *Many devices are in a mans heart: but, the councell of the Lord shall stand*. For, as in the vast Frame of *Nature*, Bodies compared one with another seem *Heterogenean*, consisting not onely of different Constitutions, but also of divers and sundry opposite Operations: yet notwithstanding, as so many Wheeles in an artificial Engine, are by the same Hand directed to the same common Use; even so, all the *Councels* and *Actions* of men, howsoever they seem casually to meet with, and oppositely to justle one against the other; yet, are they certainly pre-ordained by the same *Infinite Councell*, to co-operate to the same *Universall End*.

Pro. 16. 9.
Pro. 16. 33.
Psal. 33. 11.
Prov. 19. 21.

The

The which *Proposall* of *Man*, and *Disposall* of *God* is a *Proposition* which amongst worldly minded *Polititians*, is better known as a *Proverb*, then acknowledged in their *Practice*. And yet, the longer they Run in this *Maze* of *Worldly Policy*, the farther they Estrange themselves from *Christian Piety*: and the Distance which at the first seemed to be below their *Sense*, will at the last be found to be above their *Understanding*.

And thus may it also one day befall those super-polipragmatical *Polititians* of this Age in this Land, now amongst us; who when they are in the midst of their Mirth, and have mounted themselves up to the highest Step of their usurped *Power* and *Ambition*; even then, they may *Belshazzar*-like be stricken with Fear and Consternation, for those horrid, bloody, and treacherous Actions, which they have now usurpatiously attempted: at which time through their Unskilfulnesse for the wise managing of those wicked, though weighty Affaires, being then justly infatuated by the justice of *God* against them, they may in a confused Combustion, Act the part rather of *Phaeton* then of *Phœbus*, to the Consusion of themselves and many others. Dan. 5. 6.

But, had such *politique* Persons been so *religiously* happy, as to have had so much

saving

saving Acquaintance with the Word of *God*, for the good of themselves and others; as they craftily had, and still have, with their own wicked *Wills*, cunning *Combinations*, and pernicious *Projects*, against both *King* and *Kingdome*; they should doubtlesse have heard the *Lord* in the holy Scriptures (before this time) both frequently calling to them, and also severely threatning to inflict his Judgements upon them: the which (long agoe) would have staggered the *politique Councel* of the Wicked, and turned the *worldly Wisdome* of the Wisest of them into *Folly*. But, they resembling the blind *Andabates* will not see, and as deaf *Adders* refuse to hear the Truth declared to them; whereby their *Consciences* might be convinced, their *Souls* converted, and their *Lives* reformed: that so, there might be a speedy *Peace* fully concluded, and firmly settled throughout this whole *Kingdome*, between *King* and *Subjects*; for, the *Glory* of *God*, and *Well-fare* of our *English-Nation*.

Psal. 58. 4, 5.

But, woe and alas, may we of this *English-Nation* (at this day) justly cry out, that those pernicious *Polititians* being averse to *Peace*, are in their present *Practice* become like wilfull *Mariners*, having (as it were) already ship'd themselves for a dangerous *Voyage*, & are now desperately resolved

to

to sail along in the vast *Ocean*, as the windy *Gusts* of their new *Councell* will drive them, and the inconstant *Tyde* of *Occasion* shall befriend them; adventuring all Hazards of their own and others Safety, which by the means of Enemies, Tempests, Rocks, Gulphs, Whales, Quick-sands, &c. may any ways befall them; running rashly thereby, the great Danger of their own and many others, both Temporall and Eternall *Ruine*.

Lo! such desperate *Rebells* by their pernicious practices in *Rebellion*, may not unfitly be parallel'd to those impious Spirits *Ziim* and *Ochim*, breathing out nothing but destructive *Desolation*, against our poor distracted, and distressed *English Nation*. Isa. 13. 21.

And yet notwithstanding, all the Adversaries Opposition (at this day) against Kingly Authority, there was never under the Cope of Heaven a clearer Truth, so antient, so generally acknowledged by all *Christians*, and that also in all Ages since the name of Christ was first professed upon the Earth, as is, the *Doctrine of Faith in God, and of Obedience to lawfull Princes*; which being fully known, and throughly practiced, doth alone (indeed) make *Christians*, and Christian *Religion*, manifestly to differ from all other *People*, and *Religions* in the World:

World: and the same Orthodox Doctrine, *England* hath willingly embraced, and obediently practiced for many years last past with Glory to *God*, and Comfort to *Herself*; untill of late, the horrid sin of *Rebellion* like the Witchcraft of *Circe* transformed *Her* into another *Creature*: which strange, unhappy, and unlooked-for *Metamorphosis*, doth mournfully minister (at this day) just Occasion to every religious, and judicious *Spectator*, both to exclaime of *Her*, and to lament for *Her*: *She* being now foully fallen off from the holy Condition of *Her* first Creation. For the sacred Image of *God* stamp'd in the reasonable Soul of man, is to the Children of *God* both Law and Liberty; aswell to preserve the just Rights of their lawfull *Princes*, as the full Freedome of their own Priviledges: but, the ugly Embleme of *Satan*, imprinted in the unsanctified Souls of wicked men, is to the Sons of *Belial* Liberty without Law; respecting onely the full Freedome of their own Priviledges, nothing regarding the just Rights of their lawfull *Princes*.

Job. 40. 10. That בהמות *Behemoth*, *the multitude of earthly Beasts*, the *belluina multorum capita*, that many-fold headed serpentine-*Hydra*, (I mean) the rebellious Anti-monarchicall Party of the *English-Nation*; whose Hearts,

Heads

Heads, and Hands, by affecting, projecting, and acting, the hainous *Sin* of horrid *Rebellion* against their lawfull *Soveraign*; doe thereby shew themselves rather heathenish and mischievous *Monsters*, then rationall and religious *Men*.

And here, I willingly would demand, What is that which those obstinate Persons would have, who (at this day) thus rigidly, barbarously and violently oppose our Gracious *King*?

Would they violently take from *Him* that Soveraign *Right* which the *God* of Heaven hath freely given *Him* over *Them*? Would they wholly anihilate all Kingly *Authority*? Would they utterly abolish the worthy and antient *Church-government* of this *Kingdome*? Would they fully destroy the good, wholsome, necessary, and fundamentall Laws of this *Land*? Would they speedily turn a well settled *Monarchy*, into a licentious *Anarchy*, whereby themselves might live like loose *Libertines* without any *Restriction*? If these be their *Intentions*, then let me tell them as a timely *Remembrancer*, these things for them to doe, are not onely Irregular and Impious, but also Difficult and Dangerous; and therefore, let the desperate *Attempers* thereof take heed, least by their earnest endeavouring to Effect

them, they doe most miserably involve this whole *Kingdome*, both *Church* and *Commonwealth*, into a *Labyrinth* of *Languishment*, and *Chaos* of *Confusion*.

When *God* at the beginning had made *Adam*, he gave him Power over all the Creatures, so that, there was nothing but *Monarchy* at the Creation; and the like also was restored to us by *Christ* at our Redemption: and so to be taken by us, both from the *Father* and the *Son*, as the best, most excellent, and *onely Form* of *Government* for all *Nations* in the World. And, not onely *Monarchicall* Government appointed for *Men*, but (also as it were) for all other *Creatures* in the World, for every *Species* of all *Creatures* have a Subordination to some one of the same *Kind*; as the *Birds* of the Aire to the *Eagle*, the *Beasts* on the Land to the *Lyon*, the *Fishes* in the Sea to the *Whale*, the *Bees* in their Hives to the *Chief* Governour amongst them, &c. But wo and alas! the irrationall Creatures by the very Instinct of Nature yield more subjection to their *Superiors*, then the *Rebels* of *England* living in the Light of the Gospel do (at this day) to their *lawfull Soveraign*.

And as a farther Aggravation to his *Majesties* Affliction; divers of those pernicious

Politi-

Polititians that are guilty of, and also Agents in this horrid Rebellion against our lawfull *Soveraign*, are such as have been raised to great Honours by Court-Preferments, who with their court-like *Dissimulation* seemed to their over-credulous *Kingly Master* as *Angels* of Light by their Words; but, woe, and alas! they proved to be against *Him* like *Devills* of Darknesse by their Deeds. Even such as those ungodly and wicked Doers were of whom the *Psalmist* complained, *which speake friendly to their Neighbours*, but imagine *mischief in their hearts*. Psal. 28. 3. And thus equivocatingly they dissembled the profession of *Fidelity* towards *Him* in their Mouths, keepiug treacherously an impious Disloyalty against His Royall *Person*, *Crown* and *Dignity* in their Hearts; the which as Opportunity offered it self to them, they manifested (to the uttermost) in their Lives.

But, against all such unnaturall and ingratefull *Rewarders*, *Solomon* pronounceth a sorrowfull Sentence; *He that rewardeth evil for good, evil shall not depart from his house*. Pro. 17. 13. The Evil of such impious Ingratitude shall constantly dwell with, and certainly bring Punishment upon such evil-*Rewarders*.

To render *Evil* for *Evil*, is the Part of a *Beast*: to render *Good* for *Good*, is the Part of a *Man*: to render *Good* for *Evil*, is the Part of a *Saint*: but, to render *Evil* for *Good*, is the Part of a *Devill*. And yet notwithstanding, woe, and alas! the last of these *Renderings* have lately been, and still are rigidly *Rendered* to our Gracious *Soveraign*, by his ungracious aud ingratefull *Enemies*. So that, our gracious, lawfull, and loving *Soveraign*, may justly (at this day) say of those his graceless, lawless, and envious Enemies, as the princely Prophet *David* himself (in his days) spake of his cruell, injurious, and false Friends, *Thus have they remarded me evil for good, and hatred for my good will.* For, thus diabolicall hath their Disposition been, in their late perverse Passages acted against *Him*.

Psal. 109. 4.

And therefore, of, upon, and against all such evil *Agents*, may we all (at this day) with causefull heavy Hearts complainingly cry out, *Quis furor, O cæci, & surdi scelerum?* O you blind and deaf men, what strange Madnesse to act such *Evils* hath seized upon your Spirits? What can you justly imagine will be the finall conclusion of these continued Courses, but onely the calamitons Confusion of the English-Nation;

tion; which by such your pestilent Practices you will bring upon your selves with many thousands of others, to both your and their deadly Destruction? And yet, in the *Interim*, know all of you assuredly, that all your Power upon Earth is limited by the Power of Heaven; and when *God* shall be pleased to relieve his own Children that are now by your Tyranny over them greatly afflicted; then your usurped Power will be totally restrained, and your selves also wholly confounded. And then the Children of *God* shall joyfully sing with the Psalmist, *Our soul is escaped as a bird out of the snare of the Fowlers: the snare is broken, and we are delivered.* Psal. 124. 7.

So that, although the *Plots* and Counterplots of *Rebellious Men*, may be craftily contrived, pernitiously prosecuted, and (for a while) also absurdly, abusively, and violently acted, by ambitious, malitious, and wickedly witty cunning *Politicians*; yet notwithstanding, both *themselves* and all their *Actions* have Relation to the Divine *Providence* and *Permission*; and when once the *Lord God Omnipotent* shall be pleased to look down (from Heaven) with his pitifull Eyes of tender *Compassion*, upon the bleeding Condition of poor, distracted, and distressed *Englands Affliction*, and to arise in his own

Strength,

Strength, make bare his own *Arme* on her behalfe, and take the Matter into his own *Hand*; he can put an Hooke into their *Nostrils*, and a Bridle into their *Lips*, whereby to restraine them; and also (maugre all their Designs) speedily bring their greatest *Power* to its utmost *Period*: for the Divine Eternal *Providence*, and Wicked Worldly *Policy*, may not unfitly be compared to the *Arke* of *God*, and the *Idoll Dagon*, 1 Sam. 5.3,4. the Former shall (for ever) stand, but the Latter (in *God's* due time of punishing) must certainly fall.

Oh! how ought the serious Consideration hereof, to quench the fiery heat, and quell the fierce fury, of the most desperate deceived *Rebells*, from their farther military prosecution against their *lawfull Soveraigne*?

And here as a memorable *Caveat* against all such desperate *Rebells*, let me instance unto them, that fearfull Judgement which befell *Adonijah* for his *Usurpation*.

The hauty Heart of aspiring *Adonijah*, being proudly puf'd up with an ambitious desire of Kingly Power; prepared for Himself *Charets and Horsemen, and Fifty men to run before him*, whereby to expresse publiquely to the World his *Regall Magnificence*: and also spake very largely to that purpose,

purpose, saying, אני אמלך *Ani emloch. I will raign.* 1 King. 1. 5.

Lo thus, in his *Thoughts* he Projected, by his *Words* he Declared, and by his *Actions* he Attempted, *quantum in se*, what lay in his Power, even by his wicked *Usurpation* for to Rule the Kingdome of *Israel*, unto which he had no Right, for it properly belonged to his Brother King *Solomon*. But what became of him for his Usurpation?

Lo, the just Judgement of God seized upon him, insomuch, as that, (although Himselfe was of the *Blood-Royall*) *His dayes were ended in blood.* 1 King. 2. 25.

And here my Heart compells my Hand to iterate these tragicall Words, as a Christian *Caution*, to all the obstinate *Rebells* of our *English-Nation*, whereby to deterre them from any such godlesse and graceless Usurpation; HIS DAYES WERE ENDED IN BLOOD.

God give them *Grace* to amend their Lives in this Particular, least as bad, or a worse End befall them, for the like *Usurpation* (at this day) practiced by them.

For in the hainous *Sin* of bloody *Rebellion*, there lieth secretly wrap'd up, the just Vengeance of the righteous *God*; and when the *Sin* of *Rebellion* is throughly ripe, then

then the due deserved Punishment of it will certainly break forth, and fiercely fly upon the *Committers* thereof, to their inevitable and deadly *Destruction*.

Insomuch, as that those pernitious Persons, whose *Heads* (at this day) project, whose *Hearts* affect, and whose *Hands* act the *Sin* of *Rebellion*, against their lawfull *Soveraign*; the Prophet *David* who was inspired with the blessed *Spirit* of *God* plainly tells them, *They shall be slain all the sort of them; yea, as a tottering wall shall they be, and like a broken hedge.*

Psal. 62. 3.

And yet notwithstanding all this, methinks I hear some obstinate and incorrigible *Rebell*, who desperately desireth (though against both the Word of *God* and the Laws of this *Land*) to continue still in his own present and cursed Condition, to persist in his perverse Paths, and to walk in the wicked Wayes of his own rebellious Heart say unto me;

What necessity is there for so much to have been spoken of concerning *Monarchicall Authority?*

Must we subject our selves so strictly thereunto?

Can we not evade it? but must we inevitably be obedient to it?

Quest. What although in Antient time, the

the *Old Testament* under the *Law* required such *Obedience* to *Kings* as you have here declared; yet notwithstanding, we who are *Believers* doe conceive, that we are not obliged to such *Obedience* to *Kings* now in the *New Testament* under the *Gospel*; and therefore, why should *Obedience* to *Kings* be so earnestly preached unto us, and so strictly pressed upon us in these daies? Doth the *New Testament* binde us to such *Obedience*?

Answ. Unto which I Answer, The holy Apostle S. *Peter*, who was himselfe a Gospel *Preacher*, called immediately to that sacred Office by *Jesus Christ*, and also inspired powerfully with the *Holy Ghost*: and according to that heavenly and blessed Inspiration expresly commanded the *Jewes*, and in them also all *Christians* to the End of this present World, in these very words, Τὸν Θεὸν φοβεῖσθε, καὶ Βασιλέα τιμᾶτε, 1 Pet. 2. 17. the which words being translated are, *Feare God, Honour the King.*

He there links *God* and the *King* together, as justly he may, for there is such a neere Relation, and close Connexion betwixt *God* and the *King*, as that the true Feare of *God*, and due Honour of the *King*, are *Individuals*; they are *Inseparables*, never to be divided, but constantly dwell together, in

in one and the ſame ſyncere Heart, of a faithfull Servant to *God*, and loyall Subject to the *King*.

Hence then, let none (deluding the World) fallaciouſly ſay, they have *Gods true Feare* before their *Eyes*, who have not really the *Kings due Honour* in their *Hearts*.

And if the *Kings due Honour* be in their *Hearts*, then it will both conſtantly and perſpicuouſly appeare in their *Lives*, for *every Tree is knowne by its fruits*, Mat. 7.20.

If Men truly feare *God*, then will they alſo faithfully honour the *King*, in *God*, and for *God*, whoſe *Vice-gerent* He is.

Which due Honour of the *King* conſiſteth in the Peoples *Love*, and *Obedience* to Him: *viz:* when as His People ſhall obediently *Love Him*, and lovingly *Obey Him*.

The which Feare of *God*, and Honour of the *King*, in ſuch a People ſo qualified, will inevitably worke in them, a conſtant, cordiall, and univerſall *Obedience* to all the Commandements of *God*, as alſo an hearty wel-wiſhing towards their *lawfull Soveraigne*, by frequently, faithfully, and fervently praying to *God* for *Him*; and alſo a continuall wel-ſpeaking of Him, conſtantly vindicating His *Honour*, by boldly contradicting all thoſe that falſly and malitiouſly ſpeake againſt Him; and alſo helping Him to the uttermoſt

uttermoſt of their Abilities, both with Perſons, and Purſes, as Neceſſities require, and Occaſions are offered.

So that, if diſobedient to the *King*, then fearleſſe of *God*; and if fearleſſe of God, then ready to run into all *Impiety*; and that with as much Violence & Eagerneſſe *as the Horſe ruſheth into the Battel.* Jer. 8. 6. Of which our diſtracted *England* (of late) hath ſorrowfully taſted by woſull Experience.

But woe, and alas! the quite contrary Effects, to thoſe which the true Feare of *God*, and due Honour of the *King* produce, have not onely beene formerly, but are alſo ſtill both too fluently and frequently practiſed, by too many thouſands (amongſt us) in theſe Diſmall and Diſaſtrous Daies.

Inſomuch as that,

If ſturdy Tumults ariſing, and violently proceeding, by the which driving *our Dread Soveraigne* (through feare) from His Royall Habitation, be honouring of Him, then (at the beginning of theſe Troubles) He was Honoured.

If furiouſly chaſeing *His Majeſties* Royall, peaceable, and innocent Perſon, from place to place, circumventingly purſuing Him, and craftily hunting after Him, (even *Saul*-like towards *David*) *as a Partridge up-*

on the Mountaines, be honouring of Him, then He hath beene Honoured.

If Raiſing Forces upon Him, and taking up Armes againſt Him, whereby to ſuppreſſe His Regall Power, be honouring of Him, then He is Honoured.

If Separation of His lawfull and *Royall Conſort*, together with all thoſe Olive Branches, His Deare and *Princely Children* from Him, be honouring of Him, then He is Honoured.

If Deprivation of all His juſt Rights, Priviledges, Prerogatives and Revenues, unjuſtly from Him, be honouring of Him, then He is Honoured.

If the Impriſonment of *His Royall Perſon*, abridging Him of His *Princely Liberty*, and falſly calumniating His Candid and *Royall Reputation*, be honouring of *Him*, then He is Honoured.

Loe! theſe are a few of thoſe many inhumane Injuries, and barbarous Indignities, which formerly have been, and ſtill are moſt injuriouſly perpetrated againſt *Him*.

Oh, pitifull Condition, into which (at this day) He is deeply involved.

Is this that Legall Active *Obedience*, which all Loyall-hearted & Dutifull *Subjects*, (who rightly feare *God*, and heartily honour the *King*)

King) owe to their Just and *Lawfull Soveraigne*? *God Forbid.*

And the *Lord* in much Mercy, with his tender Eyes of loving Pity, looke downe from Heaven, and speedily deliver this our distressed, guileless, faithfull, and true hearted *Israelite* out of all *His* Troubles.

Me-thinks I heare *His Majesty* in the Anxiety, Anguish, and Bitternesse of *His Soule*, with great Solicitude, Sadnesse, and Pensivenesse of *Spirit*, whose pious Affections (through *Gods* grace) moving Him to follow *Christ* His *Captaine*, and (as a faithfull spirituall *Souldier*) manfully to fight under his *Banner*, against *Sinne*, the *World* and the *Devill*, is now brought by the *Providence* and *Permission* of *God* into the fiery *Fornace* of Affliction, for the firme triall of His saving *Faith*, and profitable Christian Exercise of *Gods* heavenly *graces* within Him; and also (by probability extracted from fatall Conjectures) in the very *Twilight* of His time, betwixt the *Day* of *Life*, & *Night* of *Death*, (being now a PRISONER in *Carisbrooke-Castle* in the *Isle* of *Wight*) mournfully complaining unto *God*, in these words:

Oh! my loving and compassionate *God*, who by thy most holy, wise, and powerfull *Providence*, dost continually preserve and governe all thy Creatures, and all their Acti-

ons; I humbly pray thee for *Jesus Christ* his sake, to grant me *Pardon* and *Patience*; thou that searchest the *heart*, and triest the *reines*, thou knowest the *Sincerity* of my Soules *Service* towards thee; my constant *Resolution* for the continuation of the *Protestant Religion*; the carefull *Preservation* of the Ancient *Lawes* of this *Kingdome*; the rightfull *Priviledges* of *Parliament*; the just *Liberty* of the *Subjects*; the firme *Settlement* of *Truth* aud *Peace* amongst the People; and the *Conscience* I make of keeping that *Oath* administred to Me, and also taken by Me at My *Coronation*: for which things sake,&c. I am now deeply involved into *great Misery*: and therefore, O My tender-hearted *God*, take Me into the safe custody of thy powerfull *Protection*, and shelter Me under the preservative Wings of thy speciall *Providence*; for the *fierce Floods* of popular Rage are risen up against Me, the *swelling Surges* of mischievous malitious Adversaries looke big upon Me, the *rough Waves* of the rude Multitude strive to overflow Me, the *proud Billowes* of insolent insulting Enemies have almost overwhelmed Me, and the *violent Streames* of the bitter waters of Affliction are also every day ready to swallow Me up: all which I know thou canst (if thou wilt) suppresse at thy Pleasure; *Who stillest* (when thou

thou pleaſeſt) *the raging of the Seas, the noiſe of the Waves, and the madneſſe of the People.* Pſal.65.7. And now, *ô Lord!* in this My great Extremity, I flie unto thee who art *Almighty*, with whom there is *Helpe*, from whom there may be *Reliefe*, upon whom dependeth My *Hope*, and in whom reſteth My *Confidence*; *one Deepe calling upon another*, Pſal. 42.9. the *Depth* of My *Miſery*, calling upon the *Depth* of thy *Mercy*, craving thy preſent & powerfull *Aſſiſtance*, for My ſpeedy and joyfull *Deliverance*. And though (for the preſent) My *Body* from Liberty be reſtrained, yet (through thy Mercy towards me) My *Heart* with *grace* from thee is greatly enlarged, and *Love* in Me towards thee much increaſed: thou haſt often put the oyle of gladneſſe into My *heavy Heart*, and ſuch *ſacred Influences* of heavenly Comforts I daily doe receive from thee, as that I nothing doubt of thy Mercy towards Me.

Oh, my deare *God!* thou haſt beene graciouſly pleaſed to make Me thy *Vice-gerent* over three *Kingdomes*; but woe, and alas! I am now deprived of all that Power which formerly I had in them all three; abridged not onely of that ſweet Society of My deare *Conſort*, but alſo of all My loving and tender-hearted *Children*, who might in this My great Diſtreſſe (as comfortable Cordials to

My heavy Heart) afford Me ſome Comfort; & thoſe who formerly were, and ſtill ought to be My loyall *Subjects*, are now riſen up againſt Me, have here Impriſoned Me, and I am now become not onely as an *Abject* unto them, but alſo the very *Object* of their Reproach, Scorne, Contempt and Deriſion: and none of *My Subjects* in all My three *Kingdomes*, will vouchſafe to reſcue Me out of Mine Enemies hands.

And in this My great Diſtreſſe, *My teares have beene my meate day and night*, Pſal. 42.3. while Mine Enemies daily and hourly reproach Me, and alſo craftily plot greater Miſchiefes againſt Me; not onely for the deadly deſtruction of *My mortall Body*, but alſo for the utter Extirpation of *Monarchicall Authority*; whereby My Royall Iſſue and their Princely Poſterity, ſhould (for future times) be for ever abridged of all their juſt, lawfull, and Kingly Power (in this *Kingdome*) after Me: for which My potent Adverſaries ſo wickedly intending, and cruelly practiſing againſt both *My ſelfe* and *Mine*, I have often eaten the bread of Carefulneſſe,
Pſal.102.9. *and mingled my drinke with weeping.*

Now in this My deplorable, captivated, and calamitous Condition, I beſeech thee, O My gracious *God*, *who breakeſt not the bruiſed reede, nor quencheſt the ſmoaking flax*, looke

looke downe with thy favourable Eyes of fatherly Pitty upon me, and let thy merciſull and loving Bowels of tender Compaſſion yerne towards Me; *Heare my prayer, ô Lord, & with thine eares conſider my calling: hold not thy peace at my teares,* Pſal. 39. 13. And if it ſhall pleaſe thee (O my good *God*) to deliver Me out of the hands of Mine Enemies, whereby My Life may be preſerved from their furie, I ſhall ever praiſe thee, for being ſo merciſull to Me; but if otherwiſe (in thy heavenly Wiſdome) thou haſt decreed, concerning the laſt *Period*, and inevitable *Expiration* of My *naturall Life*, that (*Martyrlike*) I ſhall deeply drinke with My bleſſed and ſweet *Saviour*, in his owne paſſionate Cup of bitter Death, and ſo My mortall Body to periſh and be deſtroyed by the *Violence* of the People; yet ſhall I ever acknowledge thee to be *righteous*, and will alwaies (even to the laſt breath of My Life) pray from the ground of My Heart, *Lord*, pardon whatſoever I have done amiſſe through the whole courſe of My Life, and ſanctifie all the Diſpenſations of thy Providence (in theſe My great Sufferings) unto Me, forgive all Mine Enemies their cruell and unnaturall dealing towards Me, lay not their Sinnes to their Charge, and then, *Not my will, but thine (ô righteous Father) for ever be done.*

Loe! these pittifull Passages (proceeding from *His Majesties* greatly grieved Heart) together with many others, me-thinks I heare *Ecchoing* in mine Eares; for which by way of Christian *Sympathie*, as well as obliged subjective *Duty* towards *His Majesty*, my heavy Heart (Heaven is my Record) doth often pray privatly, and sorrowfull Soule mourne secretly on his behalfe: and so in like manner, all other loyall-hearted *Subjects* ought for to doe as well as my *selfe*; that thereby we might prevaile with the *God* of Heaven, for our gracious *Soveraigne* His present Deliverance out of all His Troubles, and speedy Re-establishment in His Throne of Righteousnesse.

The which over-joyous & welcome *Blessing*, to this perplexed and distracted *Kingdome*, our good *God* (in his great Mercy) grant to us all, for the *Glory* of his great *Name*, the *Peace* of this disquieted *Land*, and the *flourishing Estate* of this *English Church* & *Common-wealth* wherein we live: and let all those who sincerely professe and faithfully love the *Lord Jesus Christ*, truely fearing the living *God*, and heartily honouring their lawfull *King*, say hereunto unfeignedly (with my selfe) even from the very ground of their HEARTS and SOULES, So be it. *Amen. Amen.*

Oh!

Oh! let us all in the filiall feare of *God*, both continually remember, carefully observe, and constantly put in practice, S. *Paul's* patheticall Exhortation to his *Romanes*, *If thine Enemy hunger, feed him: if he thirst, give him drinke*, Rom. 12. 20. And also that pious Precept of our blessed Saviour *Christ Jesus* (in that holy Sermon of his in the *Mount*) unto the people, *Love your Enemies, blesse them that curse you, doe good to them that hate you, and pray for them which despitefull use you, and persecute you*, Mat. 5. 44.

What? are we expressly commanded to be thus helpfull to our *Enemies*? and shall we sit still contentedly, and suffer our royall *Friend*, our nursing *Father*, yea, our Gracious *Soveraigne* to remaine in Prison, and not strive to rescue Him? to lie in *Misery*, and not labour to relieve Him? Shall not His *Extremity*, be our *Opportunity*? and such a *One* also as He is? of whom we may all truely and deservedly expresse this *Encomium* and Commendation, without the least touch of pleasing *Flattery*; that He is one of the *Jewels* of the Protestant *Princes* of Christendome, for those rare, incomparable, and celestiall Endowments and Qualities, that so illustrionsly (at this day) shine in His royall *Person*; being as a perfect Patterne of *Patience*, and pretious Pearle of *Piety* unto

to His People: and amongst them to be remembred (for the same) even from *Generation*, to *Generation*.

Loe here, we *Loyalists* of this *English Nation*, may all justly crie out against our selves, and that with watery *Eyes*, heavy *Hearts*, convincing *Consciences*, and sorrowfull *Souls*, Oh, superlative *Remissnesse*, disgracefull *Disloyalty*, and ineffable *Ingratitude!* For *We*, even *We* our selves in this Particular, are (at this day) deeply guilty of too much *Slacknesse* and *Negligence* herein: And how shall all those that are sworne to subjective *Fealty*, be able to answer for this their perjur'd perfidious *Remissnesse*, before *Christ* the just *Judge* both of quick and dead, when he shall come in the Clouds (at the latter day) for to judge the World?

But although *His Majesty* in this present pitifull *Predicament*, and extreame wofull *Exigent*, is (at this day) by His seeming-loyall *Subjects* so remisly regarded, and unnaturally neglected, as to suffer *His Majesties* Continuation in Durance, and His Adversaries still insultingly to triumph over Him: yet let me tell them, and also in them the whole World, that a truely loyall-hearted *Subject* will constantly, carefully, and diligently, out of his dutifull *Obedience*, study with his best Endeavours, to the uttermost

of

of his Power, though it be to his owne Prejudice, for to helpe his *Prince.*

And here I will relate unto you, one remarkable instance of a loyal-hearted *Subject*, unto which you may all hearken with Admiration.

There was a right Noble and Valiant *Knight*, whose name was *Zopyrus*, who seeing *Darius* the *King* his Master could hardly surprize *Babylon*, bethought himselfe of a wonderfull strange practice:

Domi se verberibus lacerari tote corpore jubet, nasum, & labia, & aures sibi præcidi, saith the *Historiographer. Justin. lib.* 1. *in fine.*

He went home to his owne house, and caused his servants to rent his whole body all over with whipping him, and also to cut off his nose, his lippes, and his eares: And then speedily running to *Babylon*, in such a fearefull and mortified manner, he made the *Assyrians* believe, that *Darius* the *King* had exercised this Cruelty upon him, because he had spoken on their behalfe, counselling him for to breake up his Siege, and to remove his *Army* from assaulting their *Citie.*

The *Assyrians* hearing this report, and the rather thinking it to be true, because they saw him so shamefully dis-figured in his body; were presently perswaded for to make him their *Chiefe Captaine.*

By

By which meanes he betrayed them all, and ſurrendred both them and their Citie into his *Maſters* hands.

O moſt faithfull, loving, and loyall *Subject*, yea, moſt worthy, reſolute, and Couragious *Heart*, who ſpared not the parts of his owne Body, but voluntarily diſmembred himſelfe for to helpe his *Prince*.

I doe earneſtly wiſh, with the hearty deſires of my ſoule unto *God*, on our *Dread Soveraigne* His behalfe; that His *Sacred Majeſty* may find many ſuch *Subjects*, yea may ſee us all as true unto *God*, faithfull to *Himſelfe*, and conſtant to our *Country*, as *Zopyrus* was to his *Prince*.

Ob. But here peradventure ſome may object againſt me, You are (indeed) very ſharpe in your Reprehenſions, but we ſuppoſe milder paſſages might be more prevalent.

Anſ. Unto which I anſwer,

Every *Miniſter* of *God* is ſtrictly obliged by the infallible Rule of *Gods* Word, (at all times) to reprove *Sinnes*; but more eſpecially thoſe *ſinnes* that are moſt raging and predominant, both when and where he preacheth: otherwiſe he will prove but a falſe *Prophet*, daubing deceitfully the walls of his ſpirituall building with untempered *Morter*, to the great diſhonour of *God*, and utter

utter destruction both of himselfe, and many others.

And for mine owne particular herein, as I hope to have communion with *God* in *Christ*, I onely aime (in the whole *Current* of this my *Booke*) at the Glory of *God* and both temporall and spirituall welfare of this our *English Nation*; that we may all unanimously worship *God* in the beauty of Holinesse, and once againe enjoy *Gods* healing and comfortable Blessing of *Peace* in our *Land*.

And therefore dispence I pray you, with my boldnesse and sharpnesse in reproving; for wild *Horses* must have rough *Riders*, and when milde *Perswasions* will not prevaile, then sharpe *Corrections* must be used, or else the wounded, putrified, and sinfull *soules* cannot be cured.

And thus as briefly as I could, I have here *hinted* at some *Markes* of the true *Members* of the *Church* of *Christ*.

Motives.

WE shall have the *Prayers* of all the true *Members* of the *Church* of *Christ*. *Mot.* 1.

For, when they pray, they pray not *Particularly* for themselves alone; but they pray *generally* even for all the sheepe of *Christs*

Fold

Fold, as well as for themselves.

So that, although that most excellent, necessary, and holy prayer of *Jesus*, called the *Lords-Prayer*, containing in it both heavenly fulnesse of *matter*, & also exactnesse of *order*, be (at this day by some) so much neglected; I will not say (censuring charitably) despised:

Yet notwithstanding, the true *Members* of *Christs Church* will never desert it, but will ever highly account of it, strictly observe it, and frequently use it; earnestly endeavouring, and heartily desiring the welfare of others as well as their owne.

That *God-man* Preacher, *Christ Jesus*, our blessed *Lord* and onely *Saviour*, who spake as never man spake, *Joh.* 7.46. yea, he was also without *sinne*, 2 *Cor.*4.21. and therefore he could not *erre*.

And shall that Prayer which he hath made for us, be (by us) excepted against? *God* forbid. Yea, farre be it from the Protestant English-Nation, who zealously professe the Name of *Christ*, to be guilty hereof.

Let not, oh let not us (I beseech you) repute that holy and heavenly *Prayer* of our Blessed Saviour *Christ Jesus* to be ridiculous, and as unnecessary, triviall, and frivolous; being made by the wisdome of *God*, published from the mouth of the Authour of all *Truth*,

yea,

yea, by the voice of him, who is *the Way, the Truth, and the Life, John* 14. 6. even Truth it selfe: for *Quicquid in Deo, Deus est.* The judgement of Man may erre, *Humanum est errare.* He may pray, and not obtaine. *Ye aske, and receive not, because ye aske amisse, Jam.* 4. 3. A man may pray long and often, and yet his *Prayer* may be erroneous or defective; he may pray for those things that may rather hurt, than helpe him, and yet his prayer may proceed from the utmost of his understanding; and he may also aske many good things at the hands of *God*, and yet omit divers things which he ought earnestly to crave of *God*, both for himselfe and many others: but *that* holy and heavenly *Prayer* of our *Jesus*, is both true and perfect, even the Truth and Word of *God* it selfe; and therefore well might *Christ* deliver it to his *Disciples* as a *Patterne*, saying to them, *When ye pray, say, Our Father which art in heaven, &c.* for it is the very *Summe, Complement*, and *Epitome* of all *Prayers* whatsoever; containing in it all things necessary both for our *Bodies* and *Soules*, even for this life and that which is to come. It is a *PRAYER* farre more than worthy to be written with Letters of purest *Gold*, in Tables of the most pretious and permanent *Marble*, as a continuall religious *Commemoration* to all succeeding

ceeding Ages, and the constant forme of *Prayer-practice* for all Posterity: yea, the very *Marrow*, *Pith*, *Substance*, and *Quintessence* of all necessary *Prayers*, to be offered up to the *God* of Heaven, by the *sonnes* of Mortals, is contractedly contained in that *Prayer*. And therefore whensoever thou prayest, lest thy *Prayers* (though long and many) should be erroneous or defective, be sure thou concludest with *that* holy and heavenly prayer of *Iesus*, that thou mayst aske and receive, both for thy selfe and others, all those necessary things contained therein; and so benefit others by thy *Prayers*, as well as thy selfe.

Mot. 2. 2. We shall have the *helpfull assistance* of the blessed *Angels*.

This truth the *Apostle* declared to the *Hebrews*, *Heb.* 1. *ult.* where speaking of *Angels*, he saith, *Are they not all ministering Spirits, sent forth to minister for them, who shall be heires of salvation?*

Yea beloved, if we be true *Members* of *Christs Church*, then there will be a neere *Relation*, a sweet *Society*, and a heavenly *Communion*, betweene the blessed Angels and our selves.

The which consisteth in these five ensuing Particulars.

1. They, and we, shall be *Fellow-servants*; worshipping and serving one and the same

God

God, as the *Angell* himselfe confesseth.

2. They, and we, shall be *Brethren* in the Testimony of *Jesus*, as the same *Angell* affirmeth in the words following.

3. They, and we, shall be *Fellow-Citizens* of the heavenly *Jerusalem*, Heb. 12. 22.

4. They are *Souldiers* under the *Standards of God*, and are also our *Guardians*; we are under their protection, and are also their *Charge*. Psal. 34. 7.

5. They are our *Patternes*, and we their *Resemblances*; both for *Obedience* whilst we live here upon *Earth*, *Mat.* 6. 10. and also for *Glory* hereafter in *Heaven*, *Luke* 20. 36.

3. We shall have *Peace of Conscience*, the which transcends all earthly and mundane Comforts. *Mot.* 3.

It was reported of *Socrates* that he so greatly delighted in *Vertue*, as that no kinde of sorrow did ever alter his countenance.

But beloved, the inward *Jubile* of the minde in the Kingdome of *Grace*, doth farre excell his condition: which *standeth not in meate, or drinke, or any other outward things, but in righteousnesse, and peace, and joy in the holy Ghost*, *Rom.* 14. 17.

The which *Peace of Conscience* amongst the *Ancient Fathers* hath many honourable Titles given unto it;

They call it *Agrum beatitudinis*: *Hortum*

deliciarum: Gaudium Angelorum: Domum Spiritus sancti: & Paradisum animæ.

They call it *a Field of Blessednesse: a Garden of Delight: the Joy of Angels: the House of the holy Ghost: and the Paradise of the Soule.*

So that, I may truly say, The *Spirit* of a true *Member* of the *Church of Christ*, being sound in sincerity, and seconded with a *good Conscience*, is able to beare out all his infirmities, together with all the miseries incident to his humane Nature: And through the power of *Gods Grace*, is able also to encounter with the terrours of *Death*, and the fearfullnesse of the *Grave*: yea, to endure with *a gracious humility*, even the glorious presence of *God*, and his *holy Angels* at the last Judgement Day.

Whereas, there is no *Peace* to those that
Esa. 57. ult are without the *Church*, continuing in their sinnes.

So that, if any one of them had strength in his Limbes transcending *Sampsons*, and power in his Bones excelling all the sonnes of *Anack* united together: yet notwitstanding, unlesse his *Conscience* be seared, he shall often heare to his terrour, *an Authenticke Divine condemning Eccho*, summoning him to appeare before *Christs Tribunall-Barre*, to give an accompt of all his evill thoughts,

words

words and workes; the which will so greatly terrifie his bitter, afflicted, and *wounded Conscience*, as that he shall be restlesse, even in the midst of all his earthly delights, and worldly pleasures.

For, unlesse the Consciences of such wicked persons are Cauterized, they have often times gripings and gnawings, and horrible convulsions within them, which are as it were certaine flashings of the flames of Hell-fire unto them, before they come into that place of torment.

But the *Peace of Conscience* which the true *Members* of the *Church* of *Christ* have, is so comfortable a Cordiall unto them, as that it made the *Apostles* to rejoyce in their afflictions, that they were counted worthy to suffer for their *Masters* sake. Act. 5. 41.

This was it that made *Paul* and *Silas* to sing in prison at mid-night. Act. 16. 25

And as *Augustine* saith, made holy *Job* more happy *in Stercore*, on the top of a Dunghill, then *Adam* was *in Nemore*, in the midst of *Paradise*, because, as he saith of himselfe, *Job.* 27. 6. *I will keepe my righteousnesse, and will not forsake it: mine heart shall not reprove me all my dayes.*

So that, *Nihil jucundius, nihil tutius, nihil diutius bona Conscientia: fremat Orbis & orcus illa erit secura. There is nothing more sweet,*

nothing more safe, nothing more durable, then a good Conscience; rage World, & roare Hell, that Person who hath this *Peace of Conscience* within him, *is ever at quiet.*

Mot. 4. 4. We shall ever have the *Love* and *Favour of God.*

Beloved, if we are in the *Love* and *Favour of God,* then *God* hath a will for to doe us good, and we know he wants no power, for he is *Omnipotent.*

Impotent men, when those whom they love are in distresse, would sometimes helpe them but cannot: but no impediment can let, nor obstacle hinder, the *Omnipotent God.*

If an *earthly King* favour any man, and beare *a speciall Love* towards him, what needeth that man to care though the *Subjects* hate him?

So in like manner, if we are in the *Love* and *Favour* of *God,* we need not feare either the raging Malice of *Malignant men*, or the hellish fury of *Devouring Devils:* For the *Love* of *God* towards us, will be as *Armour of proofe* for us, to defend us against all their bloody malice, fierce fury, and raging cruelty; whereby *God* shall be glorified, *our selves* preserved, and our *Enemies* confounded.

So that these *Motives* seriously considered, should stirre us up to labour to become true

true *Members* of the *Church of Christ.*

I Will close this passage with the words of the Apostle, 2 *Cor.* 5. 20. *We are Ambassadours for Christ: as though God did beseech you through us, we pray you in Christs stead, that ye be reconciled to God.*

And therefore let all those that are (as yet) in their naturall condition, hasten to become true *Members* of the *Church of Christ*, and speedily *Pray* for her *Peace.*

O Pray for the Peace of Jerusalem.

The Third and Last Use is to exhort us all in Gods feare, to use the *Meanes* to attaine the *End* for procuring the *Churches Peace*, and that must be by *Praying for Her.*

And therefore, let us all zealously labour by our hearty prayers to awake *Christ*, and earnestly intreat him to rebuke the boisterous windes, and the raging waves of the turbulent Seas, wherein the now distressed *Church* of *Christ* (amongst us) betweene *Scilla* and *Carybdis* doth dangerously saile; and cause unto her with glory to himselfe, and rejoycing to us all, *a comfortable Calme.* Mat. 8. 26.

Whereby also *Glory* may once againe dwell in our *Land.*

And let us not cease to importune אל גבור *The strongmost mighty God*, to arise in his owne strength, and make bare his owne arme on the behalfe of his *Church*, and *to scatter abroad all her enemies.* Esay 9. 6. Psal. 68. 1.

And to infatuate the *Counſels*, blaſt the *Deſignes*, and confound the *Enterpriſes*, of all thoſe malevolent ſpirited Perſons, that are *Enemies* to the *Peace* of our *Church* and *Kingdome*.

And by the joynt forces of our *Prayers* together, to ſet upon *God* with an *holy violence*, that he would be pleaſed to ſet on worke his *Power*, his *Wiſdome*, and his *Goodneſſe*, for the ſpeedy exaltation of his *diſtreſſed Church*, and the utter confuſion of her *implacable Adverſaries*.

Yea, let us all on her behalfe, cry unto *God* for her *Peace* prayingly, and pray for her *Peace* cryingly, and through the importunity of our unceſſant prayers unto *God* on her behalfe, *give him no reſt* untill he be intreated of us; and *till he repaire and ſet up* our *Jeruſalem, the praiſe of the world.*

Eſa.62. 7.

And herein let us take the Prophet *Jeremy* for our *Patterne*, *Jer. 9. 1. Oh that my head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the ſlaine of the daughter of my people.*

And let not our hearts be poſſeſſed with *blockiſh Senſleſneſſe*, and *Stoik Stupidity*, called by the *Phyloſophers* Ἀναισθησία, for that is averſe to our fellow feeling of others calamity, and alſo repugnant to our Chriſtian Charity.

But

But if as fellow-feeling *Members* of the *Churches miseries*, we faithfully and fervently *pray* for her *Peace* when she is in Calamity; doubtlesse the *Lord* will be intreated of us; and when it shall make most for his glory, and her good, *the Lord will wipe away all teares from her eyes*, and will give her rest. Rev. 7. ult

Whereby also to many other of *Gods* former blessings bestowed upon us, this of *Peace* may be added as one more, having thereby (as it were) our lives given us for a *Prey* in this time of *Warre*; it might be unto us as a farther ingagement of our humble and dutifull *Obedience*, to carry our selves ever hereafter towards Him, as a people preserved by their *God*.

And that so we of this *English Nation*, may in sincerity of heart amongst our selves, joyfully sing in this our Land, that Angelicall *Antheme*, once sang at the birth of our *blessed Saviour*; *Glory to God in the highest, and on Earth Peace, Good will towards Men.* Luk. 2. 14.

The which *Glory* to thee our *heavenly Father*, we heartily intreat the assistance of thy *powerfull Spirit* working in us, to performe unto thee; and blessing of *Peace* and *Good will* amongst *our selves*, we humbly pray thee to bestow upon us; that so there may be a blessed and speedy *Period* to all the present

ſent diſtractions in this our *Kingdome*, and thy bleſſing of *Peace* upon thy poor, diſtreſſed *Militant Church* in this our *Land*.

That we may all with one minde, and one mouth, rejoycingly ſay, with the bleſſed
Luk. 1. 94. *Virgin Mary*, *He that is mighty hath done great things for us, and holy is his name.*

And alſo juſtly ſay (in Confidence and Thankfulneſſe) with the Prophet *David*,
Pſal. 118. 17. *We ſhall not die, but live and declare the workes of the Lord.*

And that, both in our *Church* and *Common-wealth*, *Mercy* and *Truth* may lovingly
Pſa. 85. 10 meet and hold together: and *Righteouſneſſe* and *Peace* ſweetly imbrace and kiſſe each other.

Mal. 4. 2. That *the Sonne of righteouſneſſe may ariſe*, (and ſpeedily come amongſt us) *with healing in his wings.*

That ſo the *Rents* of this divided *Kingdome* may be cloſed, and the *Breaches* thereof made up; & the deſtroying *Angell* put up the *Sword* of thy *Juſtice*, into the *Sheath* of thy *Mercy*; that the *Sword* of vengeance may eate no more *fleſh*, nor drinke no more *blood* in our *Land*; but that the current of *Chriſtian Engliſh blood* may ſpeedily be ſtopped
Pſal. 144. 14. amongſt us; *that there may be no more leading into Captivity*, no crying, *nor complaining in our Streetes*, but that we may all continually

ally *keepe the unity of the Spirit in the bond of* Ephes. 4. 3.
Peace; and joyfully serve thee our gracious *God*, with that willing obedience, & comfortable alacrity of heart as thou commandest.

And *so we that are thy people and sheepe of* Ps. 79. ult.
thy pasture, shall give thee thanks for it *for ever*: *and will alway be shewing forth thy praise* for the same, even *from generation to generation.*

Heare us, and helpe us, and heale us, O *God* of our salvation, for the glory of thy name who art the *God* of *Peace*, and for thy deare Sonne his sake who is the *Prince* of *Peace*, to whom with thine owne *Majesty*, and *God* the the holy, blessed, and sanctifying *Spirit*, three Persons, and one Eternall, Immortall, Invisible, and onely wise *God*; we ascribe as is most meete of us, and of all thy Creatures; all honour and glory, power, praise and majesty, might, dominion, and hearty thanksgiving, from this time forth for evermore. AMEN.

Deo Patri, Filio, & Spiritui Sancto, omnis Laus & Gloria in Seculo.

FINIS.

Τέλος.

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